

T H E
F R E E M A S O N S
P O C K E T C O M P A N I O N ;

C O N T A I N I N G

The ORIGIN, PROGRESS and PRESENT STATE of that
antient FRATERNITY ;

The Institution of the GRAND LODGE of SCOTLAND ;

LISTS of the GRAND MASTERS and other Officers of the
Grand Lodges of Scotland and England ;

Their Customs, Charges, Constitutions, Orders and Re-
gulations :

For the Instruction and Conduct of the BRETHREN.

TO WHICH IS ADDED.

A complete Collection of Free-Mason Songs, Prologues,
Epilogues, &c. with Lists of all the Regular Lodges
both in Scotland and England ; and many other Par-
ticulars, for the Use of the SOCIETY.

— *Per bonam famam & infamiam.*

G L A S G O W :

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Printing-house in *Paul's closs* above the cross.

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T H E
H I S T O R Y
O F
M A S O N R Y.

C H A P. I.

The State of MASONRY from the Creation to the Flood.

THE Divine Wisdom having resolved to form the world, and to reduce a wild *chaos*, to a fair, regular and permanent system, the Almighty Architect not only traced out the whole plan of the *universe*, but gave *life and being, form and figure*, to every part of what before had been a rude, indigested and immoveable heap of matter.

WHEN the *fiat* for light was given, the dull, heavy and terrene parts of matter, which over-clouded the *expansum*, obeyed the Almighty's command, and began to range into form and order. Some subsided to the center of the earth; but the lucid and fiery particles ascending higher, separated the light from the darkness, and made the first day and night, which became more lucid and serene by the work of the second day; when the waters were drawn off from the chaos, and dismissed to their several orbs and stations.

THE delightful element of the air was disentangled and extracted from the chaos; and next day the waters of the earth being gathered into one place, the dry land appeared, and was furnished with grass for cattle, and

herbs and fruit-trees for the nourishment of man. On the fourth day the same Divine Wisdom created the glorious orbs of the Sun to rule the day, and the Moon to rule the night, and likewise for the measure and computation of time. These great bodies thus set in order, he proceeded to the creation of the *animal* world; and began with *fish* and *fowl*, which the Divine Power formed out of such matter as was mixed and concocted with the water, and gave them a prolific virtue, and a natural instinct for generation, to preserve their species, and to multiply their individuals; a virtue which he also bestowed on the terrestrial animals, both savages, tame creatures, and creeping things.

ALL things necessary for man's felicity * being perfected, and so ordered and disposed as to contribute, in their several capacities, to his benefit and delight, then was MAN also created and introduced into the world in a manner and solemnity not unbecoming the Lord and Governor of it: A work so truly divine, that the power of no subordinate Intelligence could be capable of it; and was not perfected without a peculiar consultation of the Divine Persons: The result whereof was to create Man after the Image of God; with a *heart* thoroughly instructed in the noble science of GEOMETRY, for his own improvement, and the instruction of his descendants, in the art of applying every part of the creation to the glory of the Creator, and to the benefit of the creature; with a *mind* fortified to bear the divine presence, qualified for the divine converse, fully illuminated by the divine Spirit; and with a *body* indulged with the privilege of immortality, adorned with such comeliness and majesty as might challenge the rule and jurisdiction of this inferior world; and blessed with an universal harmony in all its faculties; an *understanding* fraught with all manner of knowledge; a *will* submitted to the divine pleasure; *affections* placed upon their proper objects; *passions* calm and easy; a *conscience* quiet and

* The first Christians computed their time as the nations among whom they lived, till the year of Christ 532, when *Dionysius*, a Roman Abbot, taught them to compute from the birth of Christ.

and serene, with resplendent holiness and perfect felicity.

THIS happy state was but of very short duration, by our first parents disobedience to the divine precept in *Paradise*; which much defaced the beautiful works of the creation; intailing sin, pain and death, upon their posterity: With guilty shame they were forced to exchange fair *Eden's* garden for an uncultivated world, which produced nothing but what was the effect of toilsome labour; and where they had no other prospect than a sad variety of sorrow, care and trouble.

EVEN in this state, however impaired, we cannot, in any wise, suppose Man to be ignorant of the liberal sciences, much less of Geometry: For, ever since the fall, we find the principles of it in the hearts of his offspring, who thereby are enabled to trace the *wisdom, strength and beauty* displayed in all the wondrous works of creation; and thence, with adoration, reflect them to their Almighty and ineffable Origin. And that tho', after his expulsion from *Eden*, he and his posterity were entirely taken up in the invention, and making of what might be useful to fence them from the inclemency of the weather, and the brutal world, now at perpetual war with them; yet under these terrible circumstances, we must perceive, that, of all sublunary beings, Man is the most adapted to society, has the seeds of justice, kindness and benignity, (which are the sinews of concord and brotherly love,) born with him, and implanted in his breast; that he has the gift of speech, whereby he can express his thoughts, impart his mirth, sorrows and secrets; communicate his counsels, and participate in compacts beneficial to himself and his fellow-creatures: And happy still in this, that God had not withdrawn from him his knowledge of GEOMETRY, by which several curious arts were invented, which to this day have been the glory of mankind, and an ornament to the world.

HENCE it is, that there is in man a fund of industry, and a certain happy ingenuity in inventing ARTS and SCIENCES, whether *mechanical* or *liberal*; all of which have a mighty tendency to the delight and benefit of mankind. And therefore we need not question but that

the wise God, by implanting these singularities in our nature, intended, as another end of our creation, that we should not only live happily ourselves, and spend our time in beneficial occupations, or agreeable amusement, but be likewise mutually assistant to each other, and instruments for the good of HUMAN SOCIETY; which, in the Scripture phrase, is *to be all of one mind, having compassion one to another, and to love as brethren*; as all that have been true and faithful have set an example to the *free and accepted*.

WE may be very well assured, that *Adam* instructed his descendants in GEOMETRY, and the application of it to whatever crafts were convenient for those early times; without which, the *children of men* must have lived in woods, dens and caves, like brutes; or at best in some poor and wretched hovels of mud.

CAIN with his family and adherents being expelled from *Adam's* altars, and pre-instructed in the principles of GEOMETRY and ARCHITECTURE, forthwith built a strong city, and called it *Dedicate* or *Consecrate*, after the name of his eldest son *Enoch*; whose race following this example, improved not only in GEOMETRY and MASONRY, but made discoveries of several other curious arts. Thus *Jubal* first invented the use of tents, to order cattle, and building in stone and timber; *Jubal* was the first inventor of musick and musical instruments; and *Tubal Cain* found out the art of forging and working metals, of making armour and war-like weapons, and was also famous for his great strength and skill in war.

THE descendants of *Seth* came nothing behind those of *Cain*, in the cultivation of GEOMETRY and MASONRY: For *Enoch*, the fifth from *Seth*, who prophesied of the deluge and conflagration, lest these arts and sciences should slip out of the knowledge of men, raised two columns, one of brick, the other of stone, and inscribed their inventions upon them, that, if the pillar of brick happened to be overthrown by the flood, that of stone might remain; which *Josephus* tells us was to be seen, in his time, in the land of *Siriad*.

THE enterprizing genius of man began to exert itself very early in the arts of astronomy, building, working
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in brass and iron, in music and every science, useful and entertaining; and the undertakers were not limited by a short life. They had time enough before them to carry things to perfection; but whatever their skill, learning, or industry performed, all the remains or monuments thereof have long since perished.

NONE can doubt but ASTRONOMY, which must have been preceded by GEOMETRY, was invented from the commencement of time. As there is nothing more surprising than the regularity of the heavenly *luminaries*, it is easy to judge that one of the first curiosities of mankind, was to consider their courses, and to observe the periods of them. It was not curiosity only that prompted men to apply themselves to Astronomical speculations; necessity itself may be said to have obliged them to it. For if the *seasons* are not observed, which are distinguished by the motion of the SUN, it is impossible to succeed in Agriculture. If the duration of the *month* and *year* were not determined, a certain order could not be established in *civil affairs*, nor the days allotted to the exercise of *religion*, fixed. Thus as neither *agriculture*, *polity*, nor *religion* could dispence with the want of Astronomy, it is evident that mankind were obliged to apply themselves to the Sciences from the beginning of the world.

THE posterity of *Seth*, who had for some ages retained their integrity in the true worship of God, and a close application to the Sciences, were at last infected with the same contagion of profaneness and immorality, as the race of *Cain*; so that all sorts of wickedness over-spread the earth, and reigned triumphant: but at last ended in their destruction and extirpation by the deluge, in which all the human race perished, except *Noah* and his family †. This was a dismal face of things; instead of the earth, adorned with the productions of nature, and the improvements of art, a watry desert appeared, which offered nothing to the view of heaven, but the floating wrecks of Man and his fellow-creatures, who

† *Jared* lived after his son *Enoch* 435 years, and died aged 962, *A. M.* 1422.

who were swept away with the common destruction: which was the most dreadful and amazing judgment, the most terrible and portentous catastrophe that nature ever yet saw.

C H A P. II.

The State of MASONRY from the Flood to the Building of Solomon's Temple.

THE first piece of Masonry that we know of immediately under Divine direction, was the ARK †, wherein *Noah* and his three sons, *Shem*, *Ham*, and *Japhet*, all true Masons, were preserved from destruction; all the rest of mortals perishing. They brought with them over the flood, and afterwards communicated to their children, GEOMETRY, and the art of building: and from these Masons, or four grand officers, all the present race of mankind are descended. The first thing he did upon his landing, was to build an altar, and offer a burnt sacrifice of every clean beast and fowl. God having accepted the sacrifice, blessed *Noah*, and gave him power over all living creatures, with a permission to eat them as freely as of the produce of the ground; however, he forbid him to eat the blood of animals, or to shed that of man; ordering him to punish the manslaughter with death, and to people the world as fast as he could.

BEING all of one language and speech, it came to pass, as they journeyed from the EAST towards the WEST, they found a plain in the land of *Shinaar*, and dwelt there together as *Noahidae*, or sons of *Noah*, the first name of MASONs; and for fear of the bad consequence of separation, they resolved to keep together; for which purpose, we find that great numbers of them assembled in the plains of *Shinaar*, to build a city and large tower; but as this was only in order to make themselves a name, and prevent their dispersion, GOD, for their vanity, confounding their speech, occasioned that which they endeavoured

deavoured to avoid; and hence this tower was called *Babel*, or *Confusion*. Upon the top of this tower was an observatory, by the benefit of which it was, that the *Babylonians* advanced their skill in Geometry and Astronomy beyond all other nations: For when *Alexander* took *Babylon*, *Calisthenes*, the philosopher, who accompanied him thither, found they had Astronomical observations for 1903 years backwards from that time, which carries up the account as high as the 115th year after the flood, and fifteen after the building of the tower of *Babel*. All which shews that, after the dispersion, they still carried with them the knowledge of MASONRY, and improved it to a great degree of perfection.

NIMROD or *Belus*, the son of *Cush*, the eldest son of *Ham*, and founder of the *Babylonian* monarchy, being Grand Master of all Masons after the general migration, built many splendid cities in *Shinaar*; and *Asshur*, the son of *Shem*, being driven by *Nimrod* out of *Babylon*, built the cities of *Nineveh*, *Rechaboth*, *Kalah*, *Resen*, and many others in *Assyria*. The learned Mathematicians in those parts, who, in after ages, were called *Chaldees* and *Magicians*, cultivated the science and the art, under the patronage of the kings and great men of the east.

THE confusion of tongues, which gave rise to the ancient practice of Masons conversing without the use of speech, hindered not the improvement of Masonry in their several colonies; for the descendants of *Shem* in *Asia*, *Ham* in *Africa*, and of *Japhet* in *Europe*, left behind them sufficient vestiges to demonstrate their great skill in Masonry. But of these, the *Assyrians* and *Egyptians* seem to have made the greatest progress in this royal art, as the walls of *Babylon*, and the pyramids of *Egypt*, two of the seven wonders of the world, abundantly testify.

MITZRAIM or *Menes*, the second son of *Ham*, carried to, and preserved in *Egypt*, their original skill, and much cultivated the art; for ancient history informs us of the early fine state of the *Egyptians*, by their many magnificent edifices, and great cities, as *Memphis*, *Heliopolis*, *Thebes* with a hundred gates, &c. besides their palaces and sepulchres, their chelisks and statues, the colossal

lossal statue of Sphinx, whose head was a hundred and twenty feet round, and their famous *Pyramids*, the greatest being reckoned the *first* or earliest of the seven wonders of art after the general migration. Some say it was built of marble, brought from the quarries of *Arabia*; for there is no vestige of a quarry near it. Others call it of artificial stone made on the spot, most of them 30 feet long. The pile at bottom was 700 feet square, and 481 feet high; but others make it much higher: and in rearing it, 300,000 *Masons* were employed for twenty years, as if all the people had joined in the grand design.

THE *Egyptians* excelled all nations also in their amazing Labyrinths. One of them covered the ground of a whole province, containing many fine palaces, and 100 temples, disposed in its several quarters and divisions, adorned with columns of the best *porphyry*, and the accurate statues of their Gods and princes: which labyrinth the *Greeks* long afterwards attempted to imitate, but never arrived at its *Extension* and *sublime*.

THE *Assyrians* and *Chaldeans*, were the first of mortals after the flood, who applied themselves to the noble arts, according to *Josephus*, *Pliny*, *Diodorus* and *Cicero*.

BUT the arts which first sprang, and afterwards flourished among the *Chaldeans*, were transferred out of *Chaldea* and *Assyria* to the *Egyptians* by *Abraham*. For when, at the command of God, he went forth from his native soil into *Palestine*, and from thence into *Egypt*, and perceived the *Egyptians* to be taken with the study of good arts, and to be of a very notable wit and capacity for learning, he communicated to them *Arithmetic* and *Astronomy*, and consequently *Geometry*, which must of necessity go before *Astronomy*: In which studies afterwards the *Egyptians* so flourished, that *Aristotle*, (1 *Metaph. c. 1.*) affirms, though erroneously, that the mathematic arts were first found out in *Egypt*, by their priests; who, by their employment, were at leisure for these things.

THE descendents of *Abraham*, being sojourners and shepherds in *Egypt*, practised very little of *Architecture*, except the building of tents, till about eighty years before their *Exodus*; when, by the over-ruling hand of

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Providence, they were trained up to the building in stone and brick: and built for the *Egyptians* the two strong cities of *Pithom* and *Raamasis*, in order to make them expert Masons, before they possessed the promised land, then famous for good Masonry.

DURING the forty years peregrination of the *Hebrews* in the wilderness of *Arabia*, towards *Canaan*, God was pleased to inspire with wisdom of heart, *Aholiab* of the tribe of *Dan*, and *Bezaleel* of the tribe of *Judah*, who erected the glorious tabernacle, where the divine *Shechinah* resided, and the Ark of the covenant was deposited; which proved afterwards the model of *Solomon's* temple, according to the pattern God gave to *Moses*, on mount *Horeb*, who then became Grand-master of the lodge of *Israel*, to which he gave wise regulations and charges; though the tradition thereof has not been transmitted down to us so perfect as might have been wished.

JOSHUA succeeded in the direction: He marshalled the *Israelites*, and led them over *Jordan*, which God made dry for their march, into the promised land: And having finished his wars with the *Canaanites*, he fixed the tabernacle at *Shiloh*, and *Ephraim*, ordering the chiefs of *Israel* to serve their God, cultivate the land, and carry on the grand design of architecture in the best *Mosaic* style.

THE *Israelites* made prodigious progress in the study of Geometry and Architecture; but were still exceeded by the *Canaanites*, *Phœnicians* and *Sidonians* in the sacred Architecture of stone, who being a people of happy genius and frame of mind, made many great discoveries and improvements in the sciences, as well as in point of learning; though it is very probable they excelled much more in the labours of the hand than those of the head. The glass of *Sidon*, the purple of *Tyre*, and the exceeding fine linen they wove, were the product of their own country, and their own inventions: And for their extraordinary skill in working of metals, in hewing timber and stone; in a word, for their perfect knowledge of what was solid, great and ornamental in Architecture, it need but be remembered, the great share they had in erecting and decorating the temple at *Jerusalem*;

rusalem; than which nothing can more redound to their honour, or give a clearer idea of what their own buildings must have been. Their fame was such for their just taste, fine design, and ingenious invention, that whatever was elegant, great or pleasing, was distinguished, by way of excellence, with the epithet of *Sidonian*; or for the artists to be men of *Tyre*: and yet the one Temple, or tabernacle of the one true God, at *Shiloh*, exceeded them all in wisdom and beauty, though not in strength and dimensions.

The city of *Tyre*, *Sor*, or *Tsor*, was built by a great body of *Sidonian* Masons from *Gabala*, under their Grand-master, and proper princes, or directors, who finished the lofty building of the city, with its strong walls and aqueducts, in a manner greatly to the honour and renown of those who had the conducting of this grand design.

The Phœnicians built, in a grand and sumptuous manner, the famous temple of Dagon, at Gaza, and artfully supported it by two slender columns, not too big to grasp in the arms of Sampson; who pulling them down, the large roof fell upon 3000 of the lords and ladies of the Philistines and killed them all, himself sharing the same fate.

In after times, *Abibal*, king of *Tyre*, repaired that city, and so did his son *Hiram*; under whom the kingdom of *Tyre* was in a very flourishing condition. He also repaired and improved several cities in the eastern parts of his dominions; and being a Mason, he took the direction of the craft upon himself, and became a sumptuous Grand-master: He enlarged *Tyre*, and joined it to the temple of *Jupiter Olympius*, standing in an island: he also built two temples, one to *Hercules*, and the other to *Astarte*; with many other rich and splendid buildings.

DURING all this period, the Israelites, by their vicinity to the artists of *Tyre* and *Sidon*, had great opportunities of cultivating the royal art, which they failed not diligently to pursue, and at last attained to a very high perfection, as well in operative Masonry, as in the regularity and discipline of their well formed Lodges, which through all succeeding ages has hitherto suffered no change.

C H A P. III.

The State of MASONRY from the Foundation to the Consecration of the Temple.

DAVID, King of *Israel*, through the long wars he had with the Canaanites, had not leisure to employ his own craftsmen, or those he had obtained from his steady friend and ally, King *Hiram* of *Tyre*; for almost his whole reign was one continued series of wars, fatigues and misfortunes. But at length, having taken the city of *Jebus*, and strong-hold of *Zion* from his enemies, he set the craft about repairing and embellishing the walls and public edifices, especially in *Zion*, where he fixed his residence; and which was from him called the City of *David*: As also by him, or in his time, the *old Jebus* obtained the name of *Jerusalem*.

DAVID, now worn down with years and infirmities, and drawing near his end, assembled the chiefs of his people, acquainted them with his design to have built a magnificent repository for the ark of God; having made great preparation for it, and laid up immense quantities of rich materials; as also plans and models for the different parts of the structure, with many necessary regulations for its future establishment; but found it was the divine will, that this great work should be accomplished by his son *Solomon*. He requested them to assist in so laudable a work; and they were not backward to fulfil his request; so that an amazing quantity of Gold, silver, copper, and other metals, besides precious stones, marble, porphyry, and other rich materials, were brought to him from all parts of the kingdom.

THE King died soon after, in the 70th year of his age, after having reigned seven years in *Hebron*, over the house of *Judah*, and thirty-three over all the tribes.

Upon the death of *David*, and the succession of *Solomon* to the throne, the affection *Hiram* had ever maintained for the father, prompted him to send a gratulatory embassy to the son, expressing great joy to find the royalty continued in the family. When these ambassadors

returned, *Solomon* embraced the occasion, and wrote a letter to *Hiram* in these terms:

King Solomon to King Hiram, greeting

“ **B**E it known to thee, O king, that my father
 “ *David* had it a long time in his mind to erect
 “ a temple to the Lord; but being perpetually in
 “ war, and under a necessity of clearing his hands
 “ of his enemies, and making them all his tributaries,
 “ before he could attend to this great and holy
 “ work, he hath left it to me in time of peace, both to
 “ begin, and to finish it, according to the directions,
 “ as well as the prediction of *ALMIGHTY GOD*.
 “ Blessed be his great name for the present tranquility
 “ of my dominions! and, by his assistance, I shall
 “ now dedicate the best improvements of this liberty
 “ and leisure to his honour and worship. Where-
 “ fore I make it my request, that you will let some
 “ of your people go along with some servants of mine
 “ to mount Lebanon, to assist them in cutting down
 “ materials towards this building; for the *Sidonians*
 “ understand it much better than we do. As for the
 “ workmens reward or wages, whatever you think
 “ reasonable shall be punctually paid them.”

HIRAM was highly pleased with this letter, and returned the following answer:

King Hiram to King Solomon.

“ **N**OTHING could have been more welcome
 “ to me, than to understand that the govern-
 “ ment of your blessed father is devolved, by God’s
 “ providence, into the hands of so excellent, so wise,
 “ and so virtuous a successor: His holy name be
 “ praised for it! That which you write for shall be
 “ done with all care and good-will: For I will give
 “ order to cut down, and export such quantities of
 “ the fairest cedars, and cypress trees, as you shall
 “ have occasion for: my people shall bring them to
 “ the sea-side for you, and from thence ship them
 “ away

“ away to what port you please, where they may
 “ lie ready for your own men to transport them to
 “ *Jerusalem*. It would be a great obligation,
 “ after all this, to allow us such provision of corn in
 “ exchange, as may stand with your convenience;
 “ for that is the commodity we islanders want most.”

SOLOMON was highly pleased with this answer of the *Tyrian* king, and, in return for his generous offers, ordered him an yearly present of 20,000 measures of wheat, and 20,000 measures of fine oil for his household, besides the same quantity of barley, wheat, wine and oil, which he engaged to give *Hiram's* masons, who were to be employed in the intended work of the temple. *Hiram* was to send the cedars, fir, and other woods, upon floats to *Joppa*, there to be delivered to whom *Solomon* should direct, in order to be carried to *Jerusalem*. He sent him also a man of his own name, a *Tyrian* by birth, but of *Israelitish* descent, who was a second *Bezaleel*, and honoured by his king with the title of Father; and in 2 *Chron.* ii. 12 is called *Hiram Abif*. This inspired master was, without question, the most cunning, skilful and curious workman that ever lived, whose abilities were not confined to building only, but extended to all kinds of work, whether in gold, silver, brass, or iron; whether in linen, tapestry, or embroidery, whether considered as an architect, statuary, founder or designer, separately or together, he equally excelled. From his designs, and under his direction, all the rich and splendid furniture of the temple, and its several appendages, were begun, carried on, and finished, *Solomon* appointed him, in his absence, to fill the chair, as Deputy-Grand-Master; and in his presence, Senior Grand-Warden, Master of work, and general overseer of all artists, as well those whom *David* had formerly procured from *Tyre* and *Sidon*, as those *Hiram* should now send. The fellow crafts were ordered to be partitioned into LODGES, of a certain number, with a Master and Wardens in each, to be duly paid, fed, and clothed, and to take care of their suc-
 B 2 cession:

cession: Thus a lasting foundation was laid of perfect harmony, love, and friendship; each knew his peculiar business and duty, and the *grand design* was vigorously pursued. The alliance between these wise and learned princes ended only with their lives.

DIUS, the historian, tells us, that the love of wisdom was the chief inducement to that tenderness of friendship betwixt *Hiram* and *Solomon*; that they interchanged difficult, and mysterious questions, and points of art, to be solved according to the true reason and nature of the matter in hand. *Menander*, of *Ephesus*, who translated the *Tyrian* annals, out of the *Philistine* tongue, into *Greek*, also relates, that when any of these propositions proved too hard for those wise and learned princes, *Abdeymonus*, or *Abdomenus*, the *Tyrian*, called in the constitutions, *Aymon*, or *Hiram Abif*, answered every device that was put to him, 2 *Chron.* ii. 14; and even challenged *Solomon*, though the wisest prince on earth, with the subtlety of the questions he proposed.

To carry on this stupendous work with greater ease and speed, *Solomon* caused all the craftsmen, as well natives as foreigners, to be numbered, and classed as follows, viz.

1. <i>HARODIM</i> , Princes, Rulers or Provosts, in number	}	300
2. <i>MENATZCHIM</i> , Overseers and Comforters of the people in working, that were expert <i>Master</i> . <i>Masons</i>	} } }	3500
3. <i>GHIBLIM</i> , Stone-Squarers, Polishers and Sculptors; and <i>ISH- CHOTZEB</i> , Men of Hewing; and <i>BENAI</i> , Setters, Layers or	} } }	80,000
Carried over		83600
		Brought

	Brought over	83600
Builders, being able and ingenious Fellow-Crafts.	}	
4. THE Levy out of <i>Israel</i> , ap- pointed to work in <i>Lebanon</i> , one month in three, 10,000 every month, under the direction of noble <i>ADONIRAM</i> , who was the Junior Grand-Warden	} } } } }	30,000
ALL the Free-Masons, employed in the work of the Temple, exclusive of the two Grand-Wardens, were	} }	113,600

BESIDES the *Ish-Sabbal*, or men of burthen, the remains of the *Old Canaanites*, amounting to 70,000, who are not numbered among Masons.

SOLOMON partitioned the *Fellow-Crafts* into certain *Lodges*, with a *Master* and *Wardens* * in each; that they might receive commands in a regular manner, might take care of their tools and jewels, might be regularly paid every week, and be duly fed and cloathed, &c. and the *Fellow-Crafts* took care of their succession by educating *Entered apprentices*. Thus a solid foundation was laid of perfect *harmony* among the brotherhood; the *Lodge* was strongly cemented with love and friendship; every brother was taught secrecy and prudence, morality and good-fellowship; each knew his peculiar business, and the *grand design* was vigorously pursued at a prodigious expence.

WHEN they were all duly marshalled, *Solomon*, who had been still adding immense quantities of gold, silver, precious stones, and other rich materials, to those which *David* had laid up before his death, put them into proper hands, to be wrought into an almost infinite variety of ornaments. The vast number of hands employed, and the diligence, skill and dexterity of the *Master of Work*, the overseers and fellow-crafts, was such, that he was able to level the *Foot-stone* of this vast structure,

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* According to the tradition of old Masons, who talk much of these things.

in the fourth year of his reign, the third after the death of *David*, and the 480th after the children of *Israel's* passing the *Red-sea*. This magnificent work was begun in mount *Moriab*, on *Monday*, the second of the month *Zif*; which answers to the twenty-first of our *April*; being the second month of the sacred year; and was carried on with such prodigious speed, that it was finished in all its parts in little more than seven years, which happened on the eight day of the month *Bull*, which answers to the twenty-third of our *October*, being the seventh month of the sacred year, and the eleventh of King *Solomon*. What is still more astonishing is, that every piece of it, whether timber, stone, or metal, were brought ready cut, framed, and polished, to *Jerusalem*; so that no other tools were wanted or heard, than what were necessary to join the several parts together. All the noise of the ax hammer and saw, was confined to *Lebanon*; and the quarries and plains of *Zeredathab*, that nothing might be heard among the masons of *Sion*, but harmony and peace.

THE length of the Temple, or holy place, from wall to wall, was sixty cubits of the sacred measure; the breadth twenty cubits, or one third of its length; and the height thirty cubits to the upper ceiling, distinct from the porch; so that the Temple was twice as long and large every way as the Tabernacle. The porch was 120 cubits high; its length twenty; and breadth ten cubits. The harmony and symmetry of the three dimensions in the Temple are very remarkable, which are the proportions congruous to the three great concords in music, which must be a grateful proportion to the eye, as that harmony in music is so exceedingly ravishing to the ear. The oracle, or most holy place, was a perfect cube of twenty cubits, thereby shadowing the perfection of happiness: The great philosopher, *Aristotle*, says, that he who bears the shocks of fortune valiantly, and demeanes himself uprightly, is *truly good, and of a square posture, without reproach*. Besides, as the square figure is the most firm in building, so this dimension of the oracle was to denote the constancy, duration and perpetuity of heaven. The wall of the outer court, or that of the *Gentiles*, was 7700 feet in compass, and all the

the courts and apartments could contain 300,000 people: The whole was adorned with 1453 columns of *Parian* marble, twisted, sculptured, and voluted, with 2906 pilastres, decorated with magnificent capitals, and about double that number of windows, besides those in the curious pavement. The oracle and sanctuary was lined with massy gold, adorned with all the embellishments of sculpture, and set with numerous, most gorgeous, and dazzling decorations, of diamonds and all kinds of precious stones.

No structure was ever to be compared with the Temple for its exactly proportioned and beautiful dimensions, from the magnificent portico on the East, to the glorious and venerable *Sanctum Sanctorum* on the West; with the numerous apartments for the kings, princes, sanhedrim, priests, *Levites*, and people of *Israel*; and the outer court for the *Gentiles*, it being an house of prayer for all nations. The prospect of it highly transcended all that we are now capable to imagine, and has ever been esteemed the finest piece of Masonry upon earth, before or since.

THE old Constitutions aver, That some short time before the consecration of the Temple, King *Hiram* came from *Tyre*, to take a view of that edifice, and to inspect the different parts thereof, in which he was accompanied by King *Solomon*, and the Deputy Grand Master, *Hiram Abif*; and, after his view thereof, declared the Temple to be the utmost stretch of human art. *Solomon* here again renewed the league with *Hiram*, and made him a present of the Sacred Scriptures, translated into the *Syriac* tongue, which it is said, is still extant among the *Maronites*, and other eastern christians, under the name of the old *Syriac* version.

THE Temple of *Jehovah* being finished, under the auspices of the wise and glorious King of *Israel*, *SOLOMON*, the prince of architecture, and the GRAND MASTER Mason of his day, the fraternity celebrated the *cape-stone* with great joy; but their joy was soon interrupted by the sudden death of their dear and worthy Master *Hiram Abif*; nor less was the concern of King *Solomon*, who, after some time allowed to the craft to vent their sorrow, ordered his obsequies to be performed with

with great solemnity and decency, and buried him in the lodge near the Temple, according to the ancient usages among Masons; and long mourned for his loss.

THE fame of this grand edifice soon prompted the inquisitive of all nations to travel, and spend some time at *Jerusalem*, and survey its excellencies, as far as was allowed to the *Gentiles*; and they soon found, that the joint skill of all the world came infinitely short of the *Israelites*, in the *wisdom, strength, and beauty* of their ARCHITECTURE; when the wise King SOLOMON was GRAND MASTER of all *Masons* at *Jerusalem*, and King HIRAM* was *Grand Master* of *Tyre*, and inspired HIRAM ABIF had been *master of work*; when true complete *Masonry* was under the immediate care and direction of heaven; when the NOBLE and the *wise* thought it their honour to be the associates of the ingenious craftsmen in their well-formed *lodges*; and so the Temple of JEHOVAH, the one true GOD, became the just wonder of all *travellers*, by which, as by the most perfect pattern, they resolved to correct that of their own countries upon their return.

C H A P. IV.

The State of MASONRY from the consecration, to the destruction of Solomon's Temple, and captivity of the Jews.

THE work of the Temple being completed, the fraternity were next employed in carrying on other great works in *Jerusalem*, as also in building the house of the forest of *Lebanon*, with a large watch-tower, that

* The tradition is, that King Hiram had been Grand-Master of all Masons; but when the Temple was finished, Hiram came to survey it before its consecration, and to commune with Solomon about wisdom and art; and finding the great Architect of the Universe had inspired Solomon above all mortal men, Hiram very readily yielded the pre-eminence to Solomon Jedidiah, the beloved of God.

that looked on the road to *Damascus*; and several cities on the road from *Jerusalem* to *Lebanon*; the store-cities east and west of *Jordan*; the cities of *Afor Magedon* and *Gazara*, in the land of the *Philistines*: And last of all *Tadmor*, in the desert towards *Syria*, one day's journey from the *Euphrates*, and six from *Babylon*, called in later times by the *Greeks*, *Palmyra*, ruins of this once great city, in marble pillars, arches, and other grand remains, has been at large described, and are seen by travellers to this day.

ALL these and many more costly edifices were finished in the short space of thirteen years after the temple, by the care of 550 princes, or masters of work; for MASONRY was carried on throughout all the kingdom of *Israel*, and many lodges were constituted under Grand-master *Solomon*, who as the *old constitutions* relate, annually assembled the GRAND LODGE at *Jerusalem*, to preserve the cement of the fraternity, and transmit their affairs to the latest posterity.

UPON the decease of *Solomon* many of his Masons began to travel, and carried with them the high taste of architecture, with the secrets of the fraternity, into the several states of *Asia* and *Africa*, and also into *Europe*; for the tradition is, that they travelled to *Hercules's* pillar in the west, and to *China* in the east; and the *old constitutions* do moreover affirm, that one called *Ninus*, who had been at the building of the Temple, brought the refined knowledge of the science and the art into *Germany* and *Gaul*.

IN many places, being highly esteemed, they obtained special privileges; and because they taught their liberal art to the free-born only, they were called *Free-Masons*; constituting lodges in the places where they were employed in building, by the encouragement of the great, noble, and wealthy, who soon requested to be accepted as members of the lodge, and brothers of the craft; till by merit, those Free and Accepted Masons came to be Masters, each in his own dominion, in imitation of King *Solomon*, whose memory as a Mason, has been duly worshipped, and will be, till architecture shall be consumed in the general conflagration; for he never can be rivalled, but by one equally inspired from

from above; so that the Gentile nations improved every where beyond expression, and became excellent Masons.

THE division of Solomon's dominions into the kingdoms of Israel and Judah, did not much affect the fraternity, or disturb their lodges; for Jeroboam ordered them to build him two palaces, the one at Sichem and the other at Penuel, and also to make and erect the two curious statues of the golden calves, with temples for their worship, the one in Bethel, and the other in Dan, which were worshipped by the Israelites till they were taken and carried away by Salmanesar and Tiglath-Pileser. King Baasha built Tirzah for his palace; and king Omri built Samaria for his capital; where his son king Ahab built a large and sumptuous temple for his idol Baal, afterwards destroyed by king Jehu, and a palace of ivory, besides many castles and fenced cities.

THE people of Lesser Asia became excellent Masons, particularly at Sardis in Lydia, and all along the sea-coast in their mercantile cities, and especially at Ephesus, where the old temple of Diana, which had been built in the days of Moses, and burnt down some years after the death of Solomon, was now ordered to be re-edified in great splendor. Accordingly the kings of Asia refounded and adorned it with 127 pillars of the best marble, in two rows, in the form of a double portico, each sixty feet high, and thirty-six of them were most exquisite sculpture, by the direction of Dresiphon and Archiphron, the disciples of Solomon's travellers: but it was not finished till the days of Hezekiah, king of Judah, by Demetrius, and Pæonius the Ephesian, having employed the craft for 220 years.

THE temple of Diana was of the Ionic order, in length 425 feet, in breadth 220, with a duly proportioned height. This magnificent and admirable fabric became the third of the seven wonders of art, and the mistress of the lesser Asia; and which, for its astonishing workmanship, Xerxes, the avowed enemy of image worship, thought fit to leave standing, while he burnt all the other temples in his way to Greece.

BUT on the same day that Alexander the Great was born, after it had stood 365 years from the time of its being finished, this beautiful edifice was burnt to the ground

ground by a villain, who thought thereby to transfix his name to posterity; for, upon being put to the rack, he acknowledged that his only view was, that by destroying so excellent a work, he might perpetuate his name, and make it remembered in after-ages: whereupon the council of Asia made a decree, that no one should ever name him; but this made him so much the more remembered, so remarkable an extravagance scarce escaping any of the historians that have written of those times. It was again re-built by the famous architect and designer, Denocrates, at the expence of the neighbouring princes and states.

THE Assyrian monarchs, ever since Nimrod and Ninus, had cultivated the royal art, especially at their great Nineveh, down to Sardanapalus, who being besieged by his brother Tiglath Pileser, and his general Nabonassar, burnt himself, his family, and vast treasure in old Nimrod's palace, in the twelfth year of Jotham, king of Judah; when the empire was partitioned between Tiglath, who succeeded at Nineveh, and Nabonassar, who reigned over Chaldæa.

NABONASSAR, called also Belesis and Baladan, was an excellent architect and astronomer; and during his whole reign, employed and encouraged the craft, particularly in building the great Babylon, which is not mentioned by any author before Isaiah, who writes both of its rise and ruin. From the beginning of his reign, commenceth the famous astronomical *Æra*, which still bears his name. The science and the art long flourished under the Babylonian princes, and extended now to the remotest parts of Asia. About this time, also, we find that old Masonry took a western course; for the disciples of Solomon's travellers, by the encouragement of princes and states in the west, built, enlarged, embellished, and adorned cities past number, particularly Constantinople, Rome, Ravenna, and many more in Greece, Italy, Spain and Gaul.

THE Syrians adorned Damascus, by the assistance of Solomon's Masons, with a lofty Temple, a royal palace, and a publick altar of most admirable workmanship, which last so ravished Ahaz, King of Judah, that he caused a pattern thereof to be taken, and sent it

it to Urijah, the High Priest of Jerusalem; and upon his return, having removed the altar of the Lord out of its place in the Temple, ordered this new altar to be set up in its stead.

NEBUCHADNEZZAR captivated all the royal family, and flower of the nobles of Judah, especially of the more ingenious craftsmen, that were of the fairest countenance and quickest parts laid waste the whole land of Israel; and with numberless other fine edifices, destroyed the glorious and inimitable Temple of Solomon: For in the fifth month, on the seventh day of the month, *i. e.* towards the end of our July, came Nebuzaradan captain of the guards to the King of Babylon, to Jerusalem, and after having taken out all the sacred vessels, and the two famous pillars, that were in the Temple, and all the riches that could be found in the King's palace and the city, he did, pursuant to the command of his master, on the tenth of the same month, set both the Temple and city on fire, overthrew all the walls, fortresses and towers belonging thereto, wholly raising and levelling it to the ground, till he had brought all to a thorough and perfect desolation, after it had been finished and consecrated 416 years.

NEBUCHADNEZZAR being now at rest from all his wars, and being in full peace at home, he applied himself with vast industry to the carrying on this great design, in finishing of his buildings at Babylon, and employed therein all the able artists of Judea, and other captives to join his own Chaldean Masons; who, by their joint labour, made it the fourth of the seven wonders of art. The most famous works therein were the walls of the city, the temple of Belus, in which were placed the brazen sea, the pillars, &c. brought from Jerusalem, the palace and hanging gardens, the river, and the artificial lake and canals, made for draining that river. In the magnificence and expence of which works, he much exceeded whatsoever had been done by any King before him: and, excepting the amazing wall of China, nothing like it has been since attempted, whereby any one else can be equalled to him. This sumptuous Grand-master, also, caused to be erected in the plains of Dura, a golden image of their god Baal, sixty cubits high,

high, and six broad; containing 7000 Attic drachmas of gold, according to Diodorus, which amounts to three millions and a half of our money.

THE Jewish captives, after Nebuchadnezzar's death, kept themselves at work in regular Lodges, waiting the appointed time of their deliverance; for Belshazzar being slain, Cyrus, the Persian, soon after removed the imperial seat to Susiana, in Persia, and thereby put an end to the Babylonian Empire, after it had stood 209 years; and promised the Israelites great favour, and a speedy restoration to their own land.

The Medes and Persians had much improved in the Royal art, and had even outdone the Assyrians in Masonry at Echbatana, which being repaired, beautified, and vastly enlarged by Deioces, King of the Medes, who reigned there with great wisdom, honour and prosperity, for above fifty years; during which time he constantly employed the Fraternity, and it becoming a great city, he is, for this reason, by the Greeks, thought to be the Founder of it. Also Susiana and Persepolis, with many more fine cities, were built before the Persians had overcome the Assyrians and Babylonians in war, where they had shewn admirable skill; but yet did not come up to the accuracy of the temple, and other structures of Solomon.

C H A P. V.

*The State of MASONRY from Grand-master Cyrus, to
Grand-master Seleucus Nicator.*

CYRUS, now King of Kings, and founder of the Persian Empire, issued out his decree for restoring the Jews unto their own land, and the rebuilding of the temple at Jerusalem; and constituted for his principal Grand-master of Judea, Zerubabel, the son of Salathiel, under the title of Tirshatha, by immediate commission from him. All the vessels of gold and silver brought to Babylon from Jerusalem, were, by this decree, ordered to be delivered by Mithredath, the King's Treasurer, to Zerubabel, who carried them back to Jerusalem;

falem; the vessels that were at this time restored, amounted to 5400, the remainder was brought back by Ezra, in the reign of Artaxerxes Longimanus many years after. But before the temple was half finished, Cyrus died, which then put a stop to the work, and afterwards by various artifices of his successors; yet in twenty years it was finished, which happened in the sixth year of Darius Hytaspes; though far inferior to the temple of Solomon, either for extent or decoration, yet being in the true Solomonian style, it was the finest building upon earth. The Sidonians were frank and liberal towards this work, as in the days of Hiram, bringing down cedar-planks in abundance from Libanus to the sea-shore, and from thence into the port of Joppa, as they had been ordered first by Cyrus, and after him by Darius. Here, also, the curious Craftsmen held stated and regular lodges, as in the days of Solomon, associated with the Master-masons, giving lectures, and strictly adhering to good old usages.

DARIUS was a Prince of wisdom, clemency and justice; and hath the honour to have his name recorded in holy writ for a favourer of God's people, a restorer of his temple, and a promoter of his worship therein; he was blessed with a numerous issue, a long reign, and great prosperity. In the time of his reign, first appeared in Persia, the famous Zerdusht or Zoroastres, the Archimagus or Grand-master of the Magians: He was called the teacher of all human and divine knowledge; and his disciples were great improvers of Geometry and the liberal arts, erecting many palaces and fine temples in the Empire, and long flourished in eastern Asia. A remnant of them are still to be found in Persia, and several parts of the East, who retain many usages peculiar to the Free-masons; but they are not considered in a religious view, for every Brother is left to liberty of conscience, being only strictly charged to maintain the cement of the Lodge, and the articles of Noah.

AHASUERUS, called Artaxerxes Longimanus, having married the beautiful Jewess, Queen Esther, became a great favourer of the Jews; and in the third year of his reign, he made a great feast in his palace of Suzan; *And the drinking was according to the law, none did compel:*

pel: For so the King had appointed to all the officers of his house, that they should do according to every man's pleasure: Est. i. 5. 8. He also appointed Ezra, the learned Scribe, to succeed Zerubabel in the direction of the Craft; who built many synagogues, as well in Jerusalem, as in the other cities of Judea: and next to him Nehemiah, who built the strong walls of Jerusalem: He for that purpose divided his workmen into classes or companies, more properly Lodges, and assigned to each of them the quarter where they were to work, and their places of refreshment; but reserved to himself the reviewal and direction of the whole, in which he laboured so effectually as to compleat the work, notwithstanding the utmost efforts of his enemies, both within and without the walls, to retard his design. While part of the Craft were carrying on the building, the other stood to their arms to defend them against any sudden attack: and all had their arms at hand, even while they worked, to be ready at a signal given to draw together to any part, where the enemy should be discovered to be coming upon them.

DARIUS NOTHUS gave leave to Sanballet, the Horonite, the friend and advocate of the Samaritans, to build a temple upon mount Gerizim, near Samaria, and so far insinuated himself into the favour of Darius, as to procure the high-priesthood for Manasses, his son-in-law, and brother to Jaddua the high-priest of Jerusalem. This temple stood in splendor till demolished by John Hyrcanus, who levelled the city and the temple with the ground; and compelled all the Idumæans to conform to the law of Moses. After Nehemiah, the high-priest of Jerusalem was usually the provincial Grand Master of Judea, as well under the Persians as the Greeks and Romans.

UNDER Darius Ochus, Mausolus King of Caria, in Lesser Asia, died, which accident was rendered famous by the great grief which *Artemesia*, who was both his sister and his wife, expressed for his loss. Before she died, she took care for the erecting that famous monument for him, at *Halicarnassus*, which was reckoned the fifth of the seven wonders of the world, and from whence all monuments of more than ordinary magnificence are called *Mausoleums*. It was in length from

north to south sixty-three cubits, in circuit 411 feet, and in height 140 feet, surrounded with 136 columns of most admirable sculpture; and the fronts, east and west, had arches seventy-three feet wide, with a pyramid on the side-wall, ending in a pointed broach, on which was a coach with four horses of one marble stone. All was performed by the four best Masons of the age, Scopas, Leochares, Timothæus, and Briax.

AFTER the erection of *Solomon's*, or as some think, the second temple, the Royal art was brought into *Greece*, where the Craft was encouraged to the utmost, and Geometry every where cultivated with uncommon industry; many noble structures were erected, which to this day shew their former magnificence and grandeur, though many of those early performances of the *Greeks* in Architecture have been lost in the ruins of time.

The *Greeks*, however, were not very famous for their high taste in the Royal art, till the time of *Thales* the *Milesian*, who was the first that brought Geometry with very great improvements out of *Egypt* into *Greece*.

PYTHAGORAS, the scholar of *Thales*, also travelled into *Egypt*, and from thence to *Babylon*, in which countries he continued twenty-two years, became the disciple of *Zoroastres*, and acquired all the learning of the *Magians*; as well as the law of *Moses*, and the sacred writings from the *Babylonian Jews*. Upon his return into *Greece*, he became the head of a new sect, and also formed an Academy, or Lodge of good Geometricians, to whom he communicated the secrets of the science and the art, and all the usages of the *Free Masons*; and soon after discovered, with many other propositions, the forty-seventh of the first book of *Euclid*, which, if rightly understood, is not only the foundation of *Masonry*, but of all proportions and dimensions whatsoever. This by *Masons* is called his *Eureka*, because they have it by tradition that he was the inventor of it.

AFTER the death of *Pythagoras*, Geometry was the darling study of the *Greeks*, and their learned men reduced the noble science to the use of ingenious mechanics of all sorts, that perform by Geometry, as well as the operators in stone and brick. And as *Masonry* and Geometry now went hand in hand, many Lodges appeared,

ed, especially in the Grecian republics, where liberty, trade and learning flourished; especially at Sicyon, Athens and Corinth, and the cities of Ionia, till they brought to full perfection, their beautiful Doric, Ionic, and Corinthian orders in Architecture.

It would require a large volume to describe all the famous buildings with which the city of Athens only was adorned: It was under the long and glorious government of Pericles, that Athens enriched with temples, porticoes and statues, became the admiration of all the neighbouring states, and rendered herself almost as illustrious by the magnificence of her buildings, as she was for the glory of her exploits in war. Thus were the Athenians inspired with a taste for all the fine arts: For Pericles set all the able hands to work, and raised so lively an emulation among the most excellent craftsmen in every kind, that, solely intent upon immortalizing their names, they used their outmost endeavours, in all works committed to their care, to excel each other, and to surpass the magnificence of the design, by the beauty and spirit of the execution. It might have been believed, that there was not a single building, but must have required a great number of years, and a long succession of men to compleat it: And yet, to the astonishing of every body, they were all carried to so surprising a degree of perfection under the government of one man; and that too in a very few years, considering the difficulty and excellency of the workmanship.

SUCH was the great perfection that the fine arts had now attained to in *Greece*, that to attempt to particularize the arts, or enumerate the artists, would baffle all description.

GREECE abounded every where with the most famous and expert architects, masons, sculptors, statuaries, painters, designers, philosophers and academists; from whose subtilties in art, and improvement in all the liberal sciences, the fellow-crafts were taught to be the best operators upon earth. All the excellent painters and philosophers are in the list of ancient architects; they all taught Geometry, and many of them practised operative Masonry, and being gentlemen of great repute, they were generally at the head of the craft, who

by their fine designs and drawings, as well as their prudent government of the Lodges, bred up many able artists. By a law in *Greece*, no slave was allowed to learn the seven liberal sciences, or those of the free-born: These, according to the old constitutions, are Grammar, Rhetorick, Logick, Arithmetic, Geometry, Musick and Astronomy; so that in *Greece*, also, we find the fraternity were called Free-Masons, and in their many Lodges, the noble and learned were accepted as brothers at this time, and afterwards for many ages.

ALEXANDER the Macedonian, having overcome Darius Codomannus at the Granicus, and in the battles of Issus and Arbela, taking Tyre and Gaza, soon overran all Egypt; when poor Darius flying into Bactria, was there murdered by one of his own generals: After a continuance of 207 years, in him ended the Persian, and in Alexander began the Grecian empire. In one of Alexander's drunken frolicks, he burnt the rich and splendid city of Persopolis, which was truly a city of palaces in the best stile; but all its beauty and splendor could not preserve it from the inebriated fury of this insolent disturber and common enemy of the human race; by no means to be allowed to rank in the lists of true Masons.

HOWEVER, his architect and geometer, the renowned Denocratis, prevailed with him to perform some grand design, and to encourage the fraternity; he proposed to him to dispose mount Athos into the form of that prince's statue, with a city in one hand, and in the other a large lake to water that city; but this great design never took effect. The ambition of Alexander prompted him to the building of a new city in Egypt, in a very convenient place over against the island of Pharos, and called it Alexandria, which thenceforth became the capital of that kingdom. It is remarked by Varro, that at the time of building Alexandria, the use of the Papyrus was first found out, and used in that city by the Fellow-crafts, to draw out their designs and plans for different parts of their work, and other uses. The Papyrus, in its proper signification, is a sort of great bulrush, growing in the marshes of Egypt, near the Nile. It runs up into a triangular stalk, to the height of about
fifteen

fifteen feet, and is usually a foot and a half in circumference. These, when flaked and separated from the stalk, made the paper used by the ancients, and which, from the name of the tree that bore it, they called, also, Papyrus. The manner how it was fitted for use may be seen in the eleventh and twelfth chapters of the thirteenth book of Pliny's natural history. Denocrates was the architect thereof, having first drawn a plan of the city, with its walls, gates and streets, and Alexander left him to perfect the said work according to his plan; which afforded ample employment for the Craft. But Alexander dying drunk at Babylon, left his empire to be parcelled out by his generals; when Seleucus Nicator reigning at Babylon, became an excellent Grand-master: He built the great city of Seleucia for his Deputy in the east; and Antioch in Syria, for his own capital residence, in the west; and soon after many other cities in Lesser Asia.

C H A P. VI.

The State of MASONRY from Seleucus Nicator to the death of Herod the Great.

MASONRY flourished most in Egypt where the Grecian Architecture was highly admired, and where Ptolemy Soter, another of Alexander's generals, had set up his throne. Euclid, the famous Geometer of Tyre, came to the court of Ptolemy Soter, and was by him encouraged to collect the scattered elements of Geometry; and he accordingly digested them into such order, improved and demonstrated them so accurately, as to have left no room for any others to exceed him therein; for which his memory will be ever fragrant in the Lodges. According to the old constitutions, Ptolemy, Grand Master, with his Wardens, Euclid the Geometrician, and Stratan the Philosopher, built his palace at Alexandria, and the curious Museum, or College of the learned, with the library of Bruchium near the palace, that was filled with 40,000 manuscripts, or valuable volumes, before it was burnt in the wars of Julius Cæsar.

THE succeeding King of Egypt, Ptolemy Philadelphus, finished the famous tower in the island of Pharos, that

that was begun by his father, which became the sixth of the seven wonders of art, and built the Heptastadium, or seven furlong bank, for joining the said island to the continent. This famous piece of Architecture served as a light-house for the harbour of Alexandria: It was built under the direction and care of his Grand Wardens, Dexephanes of Cnidus, and his son Sostratus. Philadelphus, also, founded the city of Mios Hormus, or the Red Sea; built the temple of Venus, in Crete, and rebuilt old Rabbah, of the Ammonites, calling it Philadelphia: Nay, he was so excellent an Architect, that all fine Masonry for some years was called Philadelphian, in honour of this Prince.

PTOLEMY, the son of Philadelphus, called Euergetes, succeeded, and was the last good Grand Master in Egypt: his Wardens were his two learned Librarians, Eratosthenes of Cyrene, and Appolonius of Rhodes. The library of Bruchium being near full, he erected another at Seraphium, which in time contained 300,000 manuscripts, and Cleopatra afterwards added 200,000 more, from the library of Pergamus, given to her by Mark Anthony: But all this vast library was burnt by the ignorant, stupid and besotted Saracens, when they took the city of Alexandria, to the irreparable loss of the learned. It had often been rifled on the revolutions and commotions that happened on the Roman empire, yet it was as often repaired and replenished again with its full number of books, till this its final destruction by the Saracens. This happened as follows: Johannes Grammaticus, the famous Aristotelian philosopher, being then living at Alexandria, and having much ingratiated himself with Amrus Ebnol As, the general of the Saracen army, and by reason of his great learning, made himself acceptable to him, he begged of him the royal library; to this *Amrus* replied, that it was not in his power, but was wholly at the disposal of the Caliph, or Emperor of the Saracens, to whom he would write about it; who returned for answer, that if those books contained what was agreeing with the Alcoran, there was no need of them, for that alone was sufficient of itself for all truths; but if they contained what disagreed with the Alcoran, they were not to be endured; and there-

therefore he ordered, that whatsoever the contents of them were, they should all be destroyed: whereon being distributed among the public baths, they served as fuel for six months to heat all the baths of Alexandria; which shews how great the number of them was, and what an inestimable treasure of learning was wholly destroyed.

THE glorious temple of *Cyzicus* on the *Helespont*, had threads of beaten gold in the joints, on the insides, of exquisitely polished marble-stones, that cast a most dazzling lustre on all the pillars, statues and images in the temple: Besides the curious echo of the seven towers at the *Thracian* gate of *Cyzicus*, and a large town-house, without one pin or nail in the carpenter's work, so that the beams and rafters could be taken off, and again put on without laces or keys to bind them.

THE Rhodians employed the famous Architect, Chares of Lindus, to erect the great Colossus, at Rhodes, which employed him and his craftsmen for twelve years. It was esteemed the last of the seven wonders of Art, and the greatest human statue under the sun, to which it was dedicated. It was seventy cubits high, and duly proportioned in every part and limb, striding over the harbour's mouth, and wide enough to receive between its legs the largest ships under sail. and appeared at a distance like a high tower. It was thrown down by an earthquake after it had stood 66 years, and lay where it fell 894 years more; till at length, in the year of Christ 672, Moawias the sixth Caliph of the Saracens, having taken Rhodes, sold the brass to a Jew merchant, who loaded with it 900 camels, and allowing only 800 pound weight to every camel's burden, the brass of this Colossus, after the waste of so many years, by the rust and wear of the brass itself, and the purloinings and embezzlements of men, amounted to 720,000 pounds weight.

THE Greeks continuing to propagate the science and the art in the very best manner, other distant countries began to follow their example, especially the Carthaginians and Sicilians, who now began to vye with the Greeks; and most of all at Syracuse, under the great and learned Geometrician, Architect, Mechanic and Engineer,

gineer, Archimedes, who was unfortunately slain in Syracuse, when that city was taken by Marcellus: many of the Greek, African and Sicilian Mafons, had now travelled into the North and West of Europe, and propagated their useful art in Italy, Spain, and the Balearic islands; every where being well received, and cordially entertained. In all nations hitherto, we find the Mafons, above all other artists, to have been highly favoured by the eminent and noble, who wisely joined the Lodges, for the better conducting of their various undertakings in old Architecture.

THE Tuscans, who had long imitated the Greeks in arts and sciences, instructed the Romans in the sciences and the improvement of Architecture: For Marcellus about this time erected his famous theatre, with a temple to virtue, and another to honour: and when, under Scipio Asiaticus, they beheld with astonishment the Grecian and Asiatic buildings standing in full splendor; they resolved to imitate the same, especially after the destruction of Carthage and Corinth. In a short time were built the palace of Paulus Emilius, the triumphal arch of Marius, the three amazing theatres of Scaurus, the library of Lucullus, the theatre of Pompey, with his palace and temple of victory; the great circus of Julius Cæsar, and his fine palace and temple of Venus: Cæsar intended, after the reduction of the Parthians, as Grand-Master of the Roman republick, to have employed the Craft in many other great works in Rome, but was basely murdered by Brutus, and others, before he had put those great designs in execution: his death was soon followed by the conquest of Egypt, the death of Cleopatra, and end of the Grecian monarchy: And the commencement of the Roman Empire, by the victory Augustus gained over Pompey at Actium.

ROME became now the center both of learning and supreme power, under Augustus the illustrious Grand Master, with his Deputy Agrippa; who erected the Portico of the Pantheon; and his principal Warden, learned Vitruvius, became the Father of true Architecture by his admirable writings. This mighty patron employed the Fellow-crafts, in repairing the public edifices after the wars, and in building the bridge of Arminium,

minium, the temple of Apollo, of Mars the Aven-ger, and of the Rotundo, called Gallucio, the great forum, and his own principal palace, the fine mausoleum, the statue in the capital, the curious library, and the park: and the eminent following his example, built above 100 marble palaces fit for the greatest kings; whereby many Lodges were constituted in the city and suburbs: so that Augustus justly said, when dying; *I found Rome built of brick, but I leave it built of marble.* The remains of ancient Rome are so just and elegant, that they are the best patterns of true Masonry extant, being all the old Grecian Architecture in Epitome.

The Asmonæan princes, and the High-priest of the Jews, had been Grand Masters, and had the direction of the fraternity for many years in Judea; till Herod, the Idumæan, came to be King, who, by cutting off the Asmonæans, made the Sanhedrim useless, and set up High-priests at his pleasure; and after the battle of Actium, being reconciled to Augustus, he began to shew his mighty skill in Masonry, and became an excellent Grand-Master, or patron of the Lodges, sent for the most expert Fellow-crafts of Greece, to assist his own Masons; and soon built a splendid Grecian theatre at Jerusalem, and rebuilt Samaria, which he called Sebaste, with a little, but most delicate temple, like to that of Jerusalem. He made Cæsarea the best harbour of Palestine, and built a temple of white marble at Paneas, together with the cities Antipatris, Phasaclis and Cypron, and the admirable tower of Phasacl, at Jerusalem, larger in dimensions than the Pharos of Alexandria.

HEROD being in full enjoyment of peace and plenty, formed a design of new building the temple at Jerusalem, whereby he thought he should not only reconcile to himself the affections of the Jews, but also erect a monument of lasting honour to his own name. The temple built after the return of the Jews from the Babylonish captivity, though an admirable building, fell much short of that of Solomon's in the height, magnificence, and other particulars; and 500 years being elapsed since its erection, several decays had happened to it, both by the length of time, and also by the violence of enemies. For the amending and repairing of all those defects

defects and decays, Herod proposed to build the whole temple a-new, and, in a general assembly of the people, offered to them what he intended. But when he found them startled at the proposal, to deliver them from their fears, he told them that he would not take down the old temple, till he had all the materials ready for erecting a new one in its place; and accordingly he did forthwith set himself to make all manner of preparations for it, employing therein 1000 waggons for carrying off the stone and timber; 10,000 Masons, besides labourers, to fit all things for the building, and marshalled them into Lodges, under 1000 Priests and Levites, skilful in all parts of Architecture, to supervise and direct them in the work, himself acting as Grand-master, with his Wardens, Hillel and Shammai, two learned Rabbins of great reputation. By these means, in two years time, he had got all things ready for the building, and then, and not before, did he pull down the old temple to the very foundations.

THE foot stone of the new temple was levelled just forty-six years before the first passover of Christ's personal ministry, at which time the Jews told him, John ii. 20. *Forty and six years hath this temple been in building*: For although then forty-six years had passed from the time it was begun; yet that part which was most properly the temple, that is, that which contained the holy place, the holy of holies in the East, and the porch in the West, through which was the passage leading to both, were finished at an amazing cost in the short space of one year and six months, and the rest designed by Herod, in eight years more: when the fraternity celebrated the cape stone, with great joy and in due form; and the king solemnized its dedication with great pomp and expence; and the day appointed for it, falling in with the day of the year when he first received the crown, augmented the solemnity.

JOSEPHUS describes the temple of Herod (lib. xv. cap. 14.) as a most admirable and magnificent fabric of marble, set off with the greatest profusion of rich and costly decorations, and the finest building upon earth, since the days of Solomon; being much larger than the temple of Zerubabel; besides the advantage of the Grecian

cian style, and the Corinthian order of Architecture, with all its later improvements.

WHILE Herod was accomplishing these great works in Judea, the temple of Janus was shut up at Rome; being only the fifth time of that ceremonial since the building of that city; and at this time there was a general peace over all the world, and so continued for twelve years together; which was a very proper prelude for ushering in his coming, who was the Prince of peace; for at this period, *Jesus Christ, Emmanuel*, the great Architect of the Christian church, was born at Bethlehem of Judea. This transcendent event fell out the fourth year before the vulgar Christian Era, the 4000th year of Masonry, the twenty third of king Herod, and the twenty-sixth of Augustus, after the conquest of Egypt.

SOME months after the birth of Christ, King Herod died, and notwithstanding his vast designs, and prodigious expence in Masonry, he died rich.

DURING the long reign of Augustus, the Craft we have seen was well cultivated, and worthy Craftsmen every where employed and encouraged, as well in Europe as in Asia, till his death, which happened at Nola, in Campania, after a glorious reign of forty-four years.

C H A P. VII.

The State of MASONRY from the birth of Christ to the restoration of the Augustan style in Italy.

TIBERIUS, the colleague of Augustus, having attained to the Imperial throne, became a patron and encourager of the fraternity; and under him also the Lord Jesus Christ was crucified without the walls of Jerusalem, by Pontius Pilate, the Roman governor of Judea, and rose again the third day for the justification of all that believe in him: Tiberius afterwards banished Pilate for his injustice to Christ. The Augustan style was much cultivated, and the expert Craftsmen met with great encouragement; and that even by Nero, who raised his own statue of brass, 110 feet high, and a
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most glorious gilded palace; and also by Vespasian, who sent his brave son Titus to subdue the Jews, and take Jerusalem, when a soldier in the sack of the town, contrary to the orders of that generous and noble conqueror, set fire to the temple; soon after that, the whole city was levelled with the ground, not one stone being left upon another, and the conqueror ordered a plow to pass over the ruins thereof, as a testimony of its irrecoverable state and final desolation, agreeable to the prophecies that foretold its destruction.

UPON the return of Titus, from the overthrow of the Jewish nation, he caused a triumphal arch, adorned with splendid engravings and sculpture, to be built, and soon after his noble palace, with the famous statue of Laocoon of one stone. Domitian built the temple of Minerva, and rebuilt that of Jupiter Capitolinus, which he over-laid with plates of gold: He also built a palace more rich and grand than that of Augustus. Trajan, by his Warden, the renowned Architect Apollodorus, laid a wonderful bridge over the Danube, built a noble circus and palace, two triumphal arches, and his famous column, that exceeds all admiration, being 128 feet high, and the ascent to the top of it by 123 stairs, with forty-four windows. The ashes of this emperor were put into an urn, and reposed in the top of this stately column: It was, moreover, adorned with figures in Basso Relievo, ascending in spiral lines from the base to the capital. The Roman columns were not wont to be raised without some mystical signification or other, and in this respect they followed the inventions of the Solomonian and Egyptian Masons; some being monuments of stability and firmness, some of famous and noble achievements; and others of captivity, reproach and overthrow. Adrian, who was a learned designer and operative Mason, repaired the public buildings, built the Roman wall in Britain, an amazing work; a commodious bridge at Rome; and his famous Mausoleum, with exact colonading: and thus flourished the royal art down to Constantine the Great, who reared, at Rome, the last triumphal arch of the Augustan style: For he removed his throne to Bizantium, which he named Constantinople, with all the portable monuments of art from
Italy

Italy, and the best artists, to embellish his new metropolis, that, together with the Craft of Masonry, flourished till the Empire was partitioned between Valentinian in the West at Rome, and Valens, in the East at Constantinople.

To the Empire of the East succeeded Theodosius the Great, who gloried in being patron of all the designers and operators, the same as Grand-Master, and loved them so well, that, by a law, he exempted all the Craft from taxation: he stopped the career of the northern nations, who had over-run the polite world like a deluge, with the most ferocious rage, and the grossest ignorance, defacing and destroying all the noble monuments of antiquity, and all appearances of the liberal arts and sciences, being the declared enemies of literature. Theodosius became sole Emperor of the East and West, but unhappily partitioned it again between his two sons, Honorius and Arcadius, the latter of whom enriched the city of Constantinople, with many superb structures, and a lofty pillar, with a flight of stairs in the heart of it, 147 feet high. Theodosius, the younger, also enriched the same city with many statues, columns and obelisks, being the spoils of war from Greece, Egypt and Asia; and employed the Craft in repairing and erecting some additional works to the great church of St. Sophia.

JUSTINIAN I. supported the Lodges of artists or craftsmen, and restored the whole Roman Empire almost to its former greatness and glory: for, in pure zeal for the Augustan style, and all noble sciences, now in the extremest peril of being lost, he sent his general, the brave and renowned Belisarius, with a powerful army against Totila the Goth, who with a multitude of Savages had taken old Rome, and set it on fire, which continued burning for thirteen days together, when about two thirds of that lofty city was laid in ashes, or levelled with the ground; and must all have undergone the same fate, but that the dastardly crew were forced to fly on the approach of Belisarius. But what they had demolished, soon brought on the destruction of the rest; so that at this period may be fixed the total departure of arts and learning from Italy, and the West; the Augustan

tan style, with all its noble improvements, the worthy Craft of Masonry, and the harmony of the Lodges being, by Gothic ignorance, overthrown and forgotten.

JUSTINIAN collected the body of the civil law, which, by the judgment and industry of Trebonian and other coadjutors, was digested into the form we now have it: he also expended thirty-four millions of gold in rebuilding the church of St. Sophia, which he intended should equal, if not excel, the temple of Solomon, but in vain. This Emperor caused the eyes of Belisarius to be put out, and otherwise so persecuted him, that he was forced to beg at the great gate of St. Sophia, *Date obulum Belisario, quem virtus extulit, invidia depreffit* *: many great and noble actions were performed by Justinian, but all of them will not wipe off his Savage ingratitude to so worthy a man.

FROM this period, the science and the art began to decline apace in the East, as we have already observed it had done in the West; bloody persecutions and wars were for several ages carried on, and most of the Emperors murdered by their successors; with millions of brutal actions, that degraded and disgraced the Christian name: their wickedness did not, however, go unchastised; for the Mahomedans now began to be very powerful, and every where triumphed over their wretched and wicked opponents, and with fire and sword overthrew all the glorious monuments of art in their way: every thing that had the least appearance of elegance, or places dedicated to learned uses, were assuredly doomed to immediate destruction. So that arts and sciences, with the Craft of Masonry, now suffered more in Asia and Africk, than at any period of time before; and the Augustan style in the East is thereby, in all probability, buried in oblivion for ever.

THUS that noble, just and beautiful manner of building was quite lost, and the very principles thereof forgotten; for when the Goths, and those conquered by them began to affect stately structures, their Architecture, which probably they had but at second hand from the

* Give a half-penny to Belisarius, whom Virtue hath raised, and Envy depressed.

the Arabs and Moors, became so coarse and artless, that the greatest of their Architects knew nothing of just designing; they wanted both heads and hands to imitate the antients, yet hammered out a style of their own, called Gothic; the remaining monuments of which, loaded with vast improprieties, are evidences of the ignorance of the architects: so far indeed they differed from the antients in their proportions and ornaments, that its columns are either too massy, in a form of vast pillars, or as slender as poles, having capitals without any certain dimensions, carved with the leaves of branch-urfin, thistles, coleworts, &c. and likewise adorned with expensive carvings, and costly, though lamentable imagery, without any of that august beauty and just symmetry, which the fabricks of the antients entertain us with: yet it must be owned, that the endeavours of the Gothic craftsmen to supply the want of good old skill, with their numerous and costly decorations for that purpose, was very laudable, and manifested their great esteem for the royal art, and have, it must be confessed, rendered their structures very venerable and magnificent, though bearing no comparison with the true high taste of the Grecian or Roman style.

CHARLEMAIN laboured strenuously to restore ancient Architecture, kept up some Lodges, and gave great encouragement to the Craft; the French made also very great progress in the same grand design, under Hugh Capet. His son Robert vigorously prosecuted the design of his father, and by degrees old Architecture was run almost into as great an excess of delicacy, as the Gothic had done before in massiveness.

TRUE Masonry began to revive again in Tuscany, where Buschatto, the Greek, began a faint imitation of the antients in the church of St. John, at Pisa, and formed a new Lodge there. Il Buono made a farther progress therein at Ravenna, and built the steeple of St. Mark, at Venice. He was succeeded by a great number of able masters, who spread the royal art all over Italy. But the Gothic style was not quite left off at Florence, where a learned Lodge of designers was established, till Brunelleschi, having studied at Rome the

beauty and justness of the old Roman buildings, there standing or prostrate, returned and established the compleat use of the Doric, Ionic, Corinthian, and composite orders; which event happened 853 years after the devastation of Totila.

THIS happy restoration of the Augustan style, was also much owing to the princes of the house of Medicis; for John de Medicis, duke of Florence, became the patron or Grand-master of the aforesaid Lodge or academy; and his son Cosmo I. erected a fine Library of the best Manuscripts from Greece and Asia, with a curious Cabinet of the rarest and most valuable things the earth could produce. His grandson, Lorenzo I. enriched the same at a vast expence, and built a great gallery in his garden for educating the most promising youth, of whom Michael Angelo was his favourite. His second son John, elected Pope Leo the tenth, was Grand-master in rearing the cathedral of St. Peter at Rome. His cousin Julius, afterwards Pope Clement the seventh, also carried on St. Peter's as Grand-master: And so that whole family thought it their honour to encourage arts and sciences, and promote the interests of the Fraternity, down to Cosmo the second, created Grand-duke of Tuscany, who was the Augustus of his day, as the patron of true Architecture.

BAPTISTA ALBERTI, was the first modern who wrote concerning Architecture, in which he was soon followed by many able masters down to Andrea Palladio, at Venice, who had acquired great renown by his indefatigable labours, to revive and restore the Augustan style. Thus was Italy again the mistress of the world, not indeed for imperial power, but for the arts of designing and building: now revived from Gothic rubbish and imperfection, and raised to an eminence little inferior to that of their former most splendid and perfect state.

FROM Italy the Augustan style soon spread all over Europe; for almost in every town, where great works were carrying on, the Craft formed themselves into Lodges, read lectures, communicated their secrets and hints of knowledge, and performed all other good old usages,

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usages, that are preserved among Masons to this day, and perhaps will be to the end of time.

UPON the perfect re-establishment of old architecture, the Fraternity were not only supported in raising mighty works, but the great and noble encouraged and patronized the Lodges, becoming Brethren of the Craft; which presaged them a happy prospect of quietly enjoying their freedom down many ages; so that here it will be very necessary to break off their story, and pursue the history of Masonry into Britain, to the same happy period of being patronized by the good, the great and brave, the friends of freedom and of Britain, down to our own times.

T H E

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O F

MASONRY in BRITAIN.

C H A P. I.

The State of MASONRY in England, from the earliest tradition to the Norman Conquest.

HISTORY is silent how long the posterity of Japhet, in the North and West of Europe, had lost their original fine skill, that they brought from the plains of Shinaar; or how the knowledge thereof came first into the British isles; the most early histories of our country being so interlarded with fables, and perplexed

plexed with contrarieties, that authors consent not where to begin, how to go on, or where to end, that the parts of it may with any tolerable colour of truth hang together.

YET certain it is, that the first inhabitants of this island must have brought with them no small skill in Masonry, as there are the strongest reasons to believe they were not the meanest proficient in the art of Navigation; and the one was without doubt as necessary for them as the other.

THERE are yet in being some remains of very admirable skill in Architecture, much earlier than the Romans, but now so defaced by villainous hands, and the ruins of time, that from the remaining rude structures thereof, it is hard to determine what might have been their original use, or in what a skilful manner they might have been designed; or how far we may presume to fix the name of barbarous and rude, on what at this day is infinitely beyond the contrivance of any modern invention; as the means of performing those great works, were perhaps lost soon after the age of those very barbarians who performed them.

THE Druids in Britain, had many of the usages of Masons amongst them, probably gathered from the Magians; they held the immortality and transmigration of souls, from one body to another, held their assemblies in woods and groves, or under some wide spreading oak; which was also the practice of the Patriarchs: And what they taught was committed to memory, and not on any account allowed to be written. They determined all causes, ecclesiastical and civil; taught philosophy, astrology, politics, rites and ceremonies, and poetry; and in songs set forth the heroic deeds of great men, to the imitation of posterity.

THE Trojan race of Britains built many towns, especially Ebrank, commended for a very great builder; from whom we have the cities of York and Edinburgh; his successors built Canterbury, Winchester, and Shaftsbury; with many temples to Apollo, Diana, &c.

BLADUD is asserted to have been bred at Athens, and from thence returning a great Mathematician and architect, brought four philosophers with him, which he

he placed at Stamford, having made that town a kind of university. He also built Bath, produced the hot waters there, committing the conservation thereof to Minerva; but presuming to fly with artificial wings, he fell from Apollo's temple in Treynovant, now St. Paul's London, and so ended his days.

UPON the introduction of the Romans, arts and sciences flourished apace; the famous wall from Solway to Tinmouth, with many towns and castles, were built in a regular manner, and courts of justice and temples began to rise in splendor: but afterwards bloody wars breaking out between the conquerors and conquered, threw all into confusion again; for from the beginning it has been the fate of Masons and Masonry to suffer by wars, and ever transcendently to flourish in the glorious and happy days of peace.

THE noble science of Geometry and architecture suffered great decay, till the reign of Carausius, who having shaken off the Roman yoke, contrived by all means to render his person and government acceptable to the people, by encouraging all worthy arts, together with the Craft of Masonry, particularly at Verulam, where Albanus, a worthy knight, was steward of his household, and overseer of his works; and Geometry was then taught to most workmen concerned in building. This Albanus was afterwards converted to the Christian Faith, by the preaching of Amphibalus of Caerleon, who hearing of his worthy deeds and great fame, came to him, and accomplished his conversion. St. Alban was the first who suffered martyrdom for the Christian Religion in Britain.

THE old constitutions affirm, and the old English Masons as firmly believe it, that Carausius employed St. Alban to " Environ the city of Verusalem with a stone
" wall, and to build him a fine palace; for which that
" British King made St. Alban the steward of his household, and chief ruler of the realm.

" St. Alban also loved Masons well, and cherished
" them much, and he made their pay right good, viz.
" two shillings *per* week, and three pence to their cheer;
" whereas before that time, through all the land, a
" Mason had but a penny a-day, and his meat. He

" also

“ also obtained of the King a charter for the Free-
“ Masons, for to hold a general council, and gave it
“ the name of *Assembly*, and was thereat himself as
“ *Grand-master*, and helped to make Masons, and gave
“ them good charges and regulations.”

Soon after, Constantine the Great, born in Britain, succeeded, who partitioned South Britain into provinces. During his reign the Christian religion flourished, the Britons enjoyed peace and plenty, and old Roman Masonry once more appeared in many stately and curious buildings. In him expired the Roman vassalage, which had subsisted above 400 years.

BUT too soon was this dawning of glorious days eclipsed, by most cruel and bloody wars; for Gratian, who was a Briton by birth and education, so tyrannized over his countrymen, that in a short space he was slain; and now being destitute of a leader, the Irish, Scots, and Picts broke in upon them, civil dissensions raged, and nothing but famine, blood, and desolation was before their eyes. The noble and goodly structures every where demolished, and the liberal arts despised and forgotten.

THE Anglo-Saxons were all rough ignorant heathens; and despising every thing but war, gave the finishing stroke to all the remains of ancient learning, that their brother savages had by accident left undemolished; affecting only their own barbarous manner of life, till some pious teachers from Wales and Scotland, converted many to the Christian Faith, but none of their Kings, till Augustine the monk, baptised Etherbert king of Kent, and in a few years after, all the kings of the Heptarchy were converted. Then churches, monasteries, palaces, and beautiful mansions, were built; and although they too late lamented the ignorant and destructive conduct of their fore-fathers, yet they knew not how to construct the old Architecture; but being zealous to the utmost of what they knew, followed the Gothic style in building many palaces, castles, fortified cities, and cathedral churches. This required many Masons, who formed themselves into Lodges, by direction of foreigners that came over to help them.

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THESE Saxon lodges continued to improve, till Kenred king of Mercia, and general monarch; sent to Charles Martel, the right worlhipful grand-master of France, father of king Pepin, who had been educated by brother Minus Grecus: He sent from thence some expert Masons to teach the Saxons those laws and usages of the craft, that had been preserved from the havock of the Goths, but not the Augustan style, for that was buried in its own ruins in the west.

THE clergy now studied Geometry and Architecture, such as it was, because tho' noble and wealthy, the kings and queens, thought it meritorious to build churches and other pious foundations, where many of them led a recluse life, and ended their days; their holy houses or monasteries were under the direction of the clergy, where the lodges usually were held.

EGBERT, the first king of all England, fortified his sea ports, and Alfred the great increased the navy, and fortified and rebuilt many towns, and founded the university of Oxford. He had about him the best architects, was the best king of England, and employed the fellow crafts wholly in brick and stone, and died illustrious in the year 900.

EDWARD, his successor, left Masonry to the deputy king of Mercia, but afterwards placed his learned brother Ethelward, at the head of the fraternity, and founded the university of Cambridge, that had been long a nursery of the learned.

ATHELSTAN ascended the throne, and at first left the Craft to the care of his valiant and active brother Edwin, called in some copies his son, but in all the old constitutions, it is thus set forth, *viz.* " That tho' " the antient records of the Brotherhood in England, " were many of them destroyed, or lost in the wars of " the Saxons, and Danes, yet King Athelstan, the grand- " son of Alfred the Great, a mighty architect, the first " anointed King of England, and who translated the " Holy Bible into the Saxon tongue, when he had " brought the land into rest and peace, built many great " works, and encouraged many Masons from France, " who were appointed overseers thereof, and brought " with them the charges and regulations of the Lod-
" ges

ges, preserved since the Roman times, who also prevailed with the King, to improve the constitution of the English Lodges, according to the foreign model, and to increase the wages of working Masons. That the said King's Brothers, Prince Edwin, being taught Masonry, and taking upon him the charges of a Master-mason, for the love he had to the said Craft, and the honorable principles whereon it is founded, purchased a free charter of his father, for the Masons to have a correction amongst themselves, as it was anciently expressed, or a freedom and power to regulate themselves, to amend what might happen amiss within the Craft, and to hold a yearly Communication, and General Assembly.

THAT accordingly Prince Edwin summoned all the Masons in the realm to meet him in a congregation at York, in June, anno Dom. 926. who came and composed a general or Grand Lodge, of which he was Grand-master. And having brought with them all the old writings, and records of the Craft extant, some in Greek, some in Latin, some in French, and other languages, from the contents thereof, that Assembly framed the constitutions and charges of an English lodge, made a law to preserve and observe the same in all time coming, and ordained good pay for the working Masons."

BUT good Prince Edwin died two years before the King, to the great grief of the Fraternity; though his memory is honourably mentioned in the old Constitutions, and will for ever be revered in the Lodges. Much more might here be said of this worthy Prince, but that shall be reserved for another part of this history.

The succeeding Saxon and Danish Kings, continued to employ the Craft in rebuilding Glastonbury, to build and rebuild many religious houses; and in the reign of Canute, arts and sciences flourished. Leofrick, the wealthy Earl of Coventry, at the head of the Free Masons, built the Abbey of Coventry, and the King built Westminster Abbey, though not as it now stands.

C H A P. II.

The state of MASONRY from the Norman conquest to the reign of James I.

THE Norman princes, in imitation of their Saxon and Danish predecessors, encouraged the craft, and many noble persons became good architects, particularly Gundulph, bishop of Rochester, and Roger de Montgomery, earl of Shrewsbury and Arundel, who were at the head of the masons, both for civil and sacred architecture; and among many other edifices, built the palace of Westminster, and Westminster hall, two hundred and seventy feet long, and seventy-four feet broad, the largest single room upon earth.

Now the Norman barons found their great possessions in England were mostly the spoil of the Saxons, and held only on the uncertain tenure of royal pleasure; and finding that the laws of the Anglo-Saxons were much better adapted for securing the people's property than those of Normandy, the Normans began to call themselves Englishmen, asserted the Saxon rights, and obtained the first Magna Charta, or deed of rights and liberties of an Englishman.

THE masons, during the reign of king Stephen, were as much employed as the soldiers, under their grand master Gilbert de Clare, marquis of Pembroke, by whom were built six religious houses, and the chapel of St. Stephen, in the palace of Westminster, now the house of the commons of Great Britain; continuing still to flourish till the glorious reign of king Edward the third, who became the patron of arts and sciences. The charges and regulations of masons were now for good reasons revised and meliorated, as an old record thus sets forth: "In the glorious reign of king Edward the third, when lodges were many and frequent, the grand master, with his wardens, at the head of the grand lodge, with the consent of the lords of this realm, then generally, free masons, ordained,

'I. That for the future, at the making or admission of a brother, the constitutions and proper charges and

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'monitions

monitions should be read by the master or warden, as hereunto annexed.

‘ II. That master masons, or masters of work, shall be examined if they be able of cunning to serve their respective lords, as well the highest as the lowest, to the honour and worship of the aforesaid art, and to the profit of their lords; for they be the lords that employ them and pay them for their service and travel.

‘ III. That when the master and wardens meet in a lodge, the sherriff, if need be, or the mayor or alderman, if a brother, where the chapter or congregation is held, shall be made fellow and sociate to the master, in help of him against rebels, and for upbearing the rights of the realm.

‘ IV. That entered prentices at their making, shall travel honestly for their pay, and love their fellows as themselves, and that all shall be true to the king of England, to the realm, and to the lodge.

‘ V. That if any of the fraternity shall be fractious, mutinous, or disobedient to the grand master’s orders, and after proper admonitions, should persist in his rebellion, then the lodge shall determine against him, that he shall forswear, or renounce his masonry, and and shall no more be of the craft; the which if he presume to do, he shall be prisoned till his grace be granted him and issued: For this cause, principally, have these congregations been ordained, that as well the lowest as the highest should be well and truly served in this art. *Amen.* So mote it be.’

RICHARD the second succeeded his grand-father, and employed William of Wickham, bishop of Winchester, as grand master, to rebuild Westminster-hall as it now stands; and Wickham also, at his own cost, built New college in Oxford, and founded Winchester-college. At last, when king Richard was in Ireland, Henry, duke of Lancaster, got the parliament to depose him, and next year procured his being murdered; who, after thus supplanting the unfortunate Richard, mounted the throne, by the name of king Henry the fourth. He appointed Thomas Fitz-Allen, earl of Surrey, grand master, founded Battle-abbey, and afterwards that of
Foth-

Fotheringay. In his reign the citizens of London built their large and magnificent Guild-hall.

THE masons thus flourishing, held their lodges and communications more frequent than ever, and joy and harmony abounded, when unthought of, nothing less than their utter extirpation was intended. For,

IN the minority of king Henry the sixth, the commons of England thought the masons worthy their notice, by attempting to disturb and overthrow all their lodges and communications for ever, by the following act of the third year of the said king, and the fourth of his age, intituled,

“MASONS shall not confederate in chapters or congregations.”

‘Whereas, by the yearly congregations and confederacies made by the masons in their general assemblies, the good course and effect of the statutes of labourers be openly violated and broken, in subversion of the law, and to the great damage of all the commons: Our sovereign lord the king, willing in this case to provide a remedy, by the advice and consent aforesaid, and at the special request of the commons, hath ordained and established, that such chapters and congregations shall not be hereafter holden; and if any such be made, they that cause such chapters and congregations to be holden, and thereof convicted, it shall be adjudged felony: And that the other masons, who come to such chapters and congregations, be punished by prisonment of their bodies, and make fine and ransom at the king’s will.’

HOWEVER, this thundering ordinance was never once executed, or in the least intimidated them from holding their assemblies, nor did they ever desire any of their eminent and noble brethren to get this act repealed, as they meddled not with any affairs of state; and for the wages of the working masons free of the lodge, their laws forbade all combinations, trusting to their lords and founders for their reward, according to merit and love, and not for money.

NAY, in the minority of this very king, a good lodge was held at Canterbury, under the grand master Chicheley, as appears from the Latin register of William

Molart, prior of Canterbury, in manuscript, page 88. in which are named Thomas Stapylton, the master, John Morris, custos de la lodge lathomorum, or, warden of the lodge of masons, with fifteen fellow-crafts, and three entered 'prentices, all there named.

AND another record says, ' The company of masons, being otherwise termed free masons, of ancient standing, and good reckoning, by means of affable and kind meetings diverse times, and as a loving brotherhood use to do, did frequent this mutual assembly in the time of king Henry the sixth, in the twelfth year of his most gracious reign: When Henry was thirteen years of age, *anno Domini 1434.*' And the said record describing a coat of arms, much the same with that of the London company of freemen-masons, it is generally believed that the said company is descended of the antient fraternity; and that, in former times, no man was made free of that company until he was installed in some lodge of free and accepted masons, as a necessary qualification. So that, before the troubles of this unfortunate king, the masons were every where in great esteem, and much employed: for the above record says farther, ' That the charges of the laws of the free masons, have been seen and perused by our late sovereign, king Henry the sixth, and by the lords of his most honourable council, who have allowed them, and declared, that they be right, good, and reasonable to be holden, as they have been drawn out and collected from the records, of antient times, &c.'

IN the year 1442, king Henry himself was made a mason, and his example was followed by many lords and gentlemen of the court. By what follows, it will be found, how very intent he was upon a thorough knowledge of the royal art, even before he was admitted amongst them. No doubt but every reader will feel some satisfaction in looking over this antique relation, though none more so than the true and faithful brother, in observing the glimmering conjectures of an unenlightened person, upon the fundamental principles, history and traditions of the royal art, though a philosopher of as great merit and penetration as this nation ever produced.

A Letter from the learned Mr. John Locke to the Right Hon. Thomas Earl of Pembroke, with an old Manuscript on the subject of Free Masonry.

My Lord,

6th May, 1696.

I Have at length, by the help of Mr. Collins procured a copy of that M. S. in the Bodleian library, which you were so curious to see: and, in obedience to your Lordship's commands, I herewith send it to you. Most of the notes annexed to it, are what I made yesterday for the reading of my lady Masham, who is become so fond of masonry, as to say, that she now more than ever wishes herself a man, that she might be capable of admission into the fraternity.

THE M. S. of which this is a copy, appears to be about 160 years old; yet (as your Lordship will observe by the title) it is itself a copy of one yet more ancient by about 100 years: for the original is said to have been the hand-writing of K. Henry VI. Where that Prince had it is at present an uncertainty; but it seems to me to be an examination (taken perhaps before the King) of some one of the brotherhood of MASONS; among whom he entered himself, as it is said, when he came out of his minority, and thenceforth put a stop to a persecution that had been raised against them: But I must not detain your Lordship longer by my preface from the thing itself.

Certayne Questyons, with Answeres to the same, concerning the Mystery of Maconrye; writtene by the Hande of Kynge Henrye the Sixthe of the Name, and faithfullie copyed by me (1) Johan Leylande Antiquarius, by the Commaunde of His (2) Highnesse.

They be as followeth.

Quest. **W**HAT mote ytt be? (3)

Ans. YTT beeth the skylle of nature, the understonnyng of the myghte that ys hereynne, and its sondrye Werckynge; sonderlyche, the skylle of Rectenyngs, of waighes and Metynges, and the true manere of Faconnyng al thynges for mannes use, headlye, dwellynges, and buyldynges of alle kindes, al oðer thynges that make Gudde to manne.

Quest. Where dyd ytt begynne?

Ans. Ytt dyd begynne with the (4) fyrste menne yn the Este, whych were before the (5) ffyrst manne of the Weste,

(1) JOHN Leland was appointed by King Henry VIII. at the dissolution of monasteries, to search for, and save such Books and Records as were valuable among them. He was a man of great labour and industry.

(2) His Highnesse, meaning the said King Henry VIII. Our Kings had not then the title of Majesty.

(3) WHAT mote ytt be? That is, what may this mystery of Masonry be?—The answer imports, that it consists in natural, mathematical, and mechanical knowledge. Some part of which (as appears by what follows) the Masons pretend to have taught the rest of mankind, and some part they concealed.

(4) (5) Fyrste menne yn the Este, &c. It should seem by this that Masons believe there were men in the East, before Adam, who is called the ffyrste manne of the Weste; and that arts, and sciences began in the East. Some authors of great note for learning have been of the same opinion; and it is certain that Europe, and Africa (which in respect to Asia, may be called western countries) were wild and savage, long after arts and politeness of manners were in great perfection in China, and the Indies.

Weste, and comynge Westlye, ytt hathe brought her-
wyth alle comfortes to the wylde and comfortlesse.

Quest. Who dyd brynge ytt Westlye?

Ans. The (6) Venetians, whoo beyng grate mer-
chandises, comed fyrst ffromme the Este ynn Venetia,
for the commodytie of marchaundyfyng beith Este and
Weste, bey the redde and Myddlelonde Sees.

Quest. Howe comed ytt in Engelonde?

Ans. Peter Gower (7) a Grecian, journeyedde ffor
kun-

(6) THE Venetians, &c. In the times of Monkish ig-
norance it is no wonder that the Phenicians should be
mistaken for the Venetians. Or, perhaps, if the peo-
ple were not taken one for the other, similitude of sound
might deceive the clerk who first took down the exami-
nation. The Phenicians were the greatest voyagers a-
mong the ancients, and were in Europe thought to be
the inventors of letters, which perhaps they brought
from the East with other arts.

(7) PETER GOWER. This must be another mis-
take of the writer. I was puzzl'd at first to guess who
Peter Gower should be, the name being perfectly En-
glish; or how a Greek should come by such a name: But
as soon as I thought of Pythagoras, I could scarce for-
bear smiling, to find that philosopher had undergone a
Metempsychosis he never dreamt of. We need only con-
sider the French pronounciation of his name, Pythago-
re, that is Petagore, to conceive how easily such a mis-
take might be made by an unlearned clerk. That Py-
thagoras travelled for knowledge into Egypt, &c. is
known to all the learned; and that he was initiated into se-
veral different orders of priests, who in thote days kept all
their learning secret from the vulgar, is as well known. Py-
thagoras also, made every Geometrical theorem a secret;
and admitted only such to the knowledge of them, as
had first undergone a five years silence. He is supposed
to be the inventor of the XLVII. proposition of the first
Book of Euclid, for which, in the joy of his heart, it is
said he sacrificed a Hecatomb. He also knew the true
system of the world, lately revived by Copernicus; and
was certainly a most wonderful man. See his life by
Dion. Hal.

kunynge yn Egypte, and yn Syria, and yn everyche Londe. whereas the Venetians hadde plauntedde Maconrye, and wynnynge entraunce yn al Lodges of Maconnes, he lerned muche, and retournedde, and woned yn Grecia Magna (8) wackfynge, and becommynge a myghtye (9) wyseacre, and gratelyche renowned, and her he framed a grate Loge at Groton (10) and maked many Maconnes, some whereoffe dyd journeye yn Fraunce, and maked many Maconnes, wherefromme, yn processe of tyme, the arte passed yn Engelande.

Quest. Dothe Maconnes descouer here arts unto odhers?

Ans. Peter Gower whenne he journeyedde to lernne, was ffyrste (11) made, and anonne techedde; evenne soe shulde all odhers beyn recht. Natheless (12) Maconnes hauethe always yn everyche tyme from tyme to tyme.

(8) GRECIA Magna, a part of Italy formerly so called, in which the Greeks had settled a large Colony.

(9) WYSEACRE. This word at present signifies simpleton, but formerly had a quite contrary meaning. Weisager in the old Saxon, is Philosopher, wiseman or wizard; and having been frequently used ironically, at length came to have a direct meaning in the ironical sense. Thus Duns Scotus, a man famed for the subtilty and acuteness of his understanding, has by the same method of irony, given a general name to modern dunces.

(10) GROTON. Groton is the name of a place in England. The place here meant is Crotona a city of Grecia Magna, which in the time of Pythagoras was very populous.

(11) FYRSTE made. The word made I suppose has a particular meaning among the Masons, perhaps it signifies, initiated.

(12) MACONNES haueth communycatedde, &c. This paragraph hath something remarkable in it. It contains a justification of the secrecy so much boasted of by Masons, and so much blamed by others; asserting that they have in all ages discovered such things as might be useful, and that they conceal such only as would be hurtful either to the world or themselves. What these secrets are, we see afterwards.

tyme communicatedde to mannkynde foche of her secretes as generallyche myghte be usefulle; they haueth keped backe foche allein as shulde be harmefulle yff they comed yn euylle haundes, oder foche as ne myghte be holpyng wythouten the techynges to be joinedde herwythe in the lodge, oder foche as do bynde the *Freres* more strongelyche togeder, bey the proffytte and commoditye comyng to the *Confrerie* herfromme.

Quest. Whatte artes haueth the Maconnes techedde mankynde?

Answ. The artes (13) Agricultura, Architectura, Astronomia, Geometria, Numeres, Musica, Poese, Kymistry, Governmente, and Relygyonne.

Quest. Howe commethe Maconnes more teachers than odher menne?

Answ. The hemselfe haueth allein in (14) arte of fynding neue artes, whyche arte the ffyrste Maconnes receaued from Godde; by the whyche they fyndethe whatte artes hem plesethe, and the treu way of techyng the same. Whatt odher menne doethe ffynde out, ys onelythe bey chaunce and herfore but lytel I tro.

Quest. Whatt dothe the Maconnes concele and hyde?

Answ. They concelethe the art of ffyndyng neue artes, and thatt ys for her own proffytte, and (15) preise:

They

(13) THE artes. Agricultura, &c. It seems a bold pretence, this, of the Masons, that they have taught mankind all these arts. They have their own authority for it; and I know not how we shall disprove them. But what appears most odd is, that they reckon Religion among the Arts.

(14) ARTE of ffynding neue artes. The art of inventing arts, must certainly be a most useful art. My Lord Bacon's *Novum Organum*, is an attempt toward something of the same kind. But I much doubt, that if ever the Masons had it, they have now lost it; since so few new arts have been lately invented, and so many are wanted. The idea I have of such an art is, that it must be something proper to be applied in all the sciences, generally, as Algebra is in numbers, by the help of which, new rules of Arithmetic are, and may be found.

(15) PREISE. It seems the Masons have great regard
to

They concelethe the art of keepynge (16) secrettes, that foe the worlde mayeth nothinge concele from them. Thay concelethe the art of wunderwerckynge, and of foresayinge thynges to comme, thatt so thay same artes may not be usedde of the wyckedde to an euuell ende; thay also concelethe the (17) arte of chaunges, the wey of wynnyng the facultye (18) of Abrac, the skylle of becommynge gude and persyghte wythouten the holpynges of fere, and hope: and the universelle (19) longage of Maconnes.

Quest.

to the reputation as well as the profit of their order; since they made it one reason for not divulging an art in common, that it may do honour to the possessors of it. I think in this particular they shew too much regard for their own society, and too little for the rest of mankind.

(16) ARTE of keepynge secrettes. What kind of an art this is I can by no means imagine. But certainly such an art the Masons must have: For though, as some people suppose, they should have no secret at all, even that must be a secret which being discovered would expose them to the highest ridicule: And therefore it requires the utmost caution to conceal it.

(17) ARTE of chaunges. I know not what this means, unless it be the transmutation of metals.

(18) FACULTYE of Abrac. Here I am utterly in the dark.

(19) UNIVERSELLE longage of Maconnes. An universal language has been much desired by the learned of many ages. It is a thing rather to be wished than hoped for. But it seems the Masons pretend to have such a thing among them. If it be true, I guess it must be something like the language of the Pantomimes among the ancient Romans. who are said to be able, by signs only, to expresse and deliver any oration intelligibly to men of all nations and languages. A man who has all these arts and advantages, is certainly in a condition to be envied: But we are told, that this is not the case with all Masons; for though these arts are among them, and all have a right and an opportunity to know them, yet some want capacity, and others industry to acquire them.

However,

Quest. Wylle he teche me thay fames artes?

Answ. Ye shalle be techedde yff ye be warthye, and able to lerne.

Quest. Dothe all Maconnes kunne more then odher menne?

Answ. Not so. Thay onelyche haueth recht and occasyonne more then odher menne to kunne, but manye doeth fale yn capacity, and manye more doth want industrye, thatt ys perneceffarye for the gaynyng all kunnyng.

Quest. Are Maconnes gudder men then odhers?

Answ. Some Maconnes are not so vertuous as some other menne; but yn the most parte, thay be more gude that they woulde be yf thay war not Maconnes.

Quest. Doth Maconnes love eidher odher myghtylye as beeth sayde?

Answ. Yea verylyche, and yt may not odherwise be: For gude menne and treu, kennynge eidher odher to be soche, doeth always love the more as thay be more gude.

Here endethe the Questyones, and Awnswers.

I know not what effect the sight of this old paper may have upon your Lordship; but for my own part I cannot deny, that it has so much raised my curiosity, as to induce me to enter myself into the Fraternity, which I am determined to do (if I may be admitted) the next time I go to London, and that will be shortly. *I am,*

My Lord,

Your Lordship's most obedient,

And most Humble Servant,

JOHN LOCKE.

However, of all their arts, and secrets, that which I desire to know most is, *The skyle of becommynge gude and persyghte*; and I wish it were communicated to all mankind, since there is nothing more true than the beautiful sentence contained in the last answer, "The better men are, the more they love one another." Virtue having in itself something so amiable as to charm the hearts of all that behold it.

A GLOSSARY to explain the WORDS in
ITALIC CHARACTERS in the foregoing.

A LEIN, only	<i>Myghte</i> , power
<i>Alweys</i> , always	<i>Occasyonne</i> , opportunity
<i>Beithe</i> , both	<i>Oder</i> , or
<i>Commoditye</i> , conveniency	<i>Onelyche</i> , only
<i>Confrerie</i> , Fraternity	<i>Pernecessarye</i> , absolutely necessary
<i>Faconnynge</i> , forming	<i>Preise</i> , honour
<i>Fore sayinge</i> , prophecying	<i>Recht</i> , right
<i>Freres</i> , Brethren	<i>Reckenyngs</i> , numbers
<i>Headlye</i> , chiefly	<i>Sonderlyche</i> , particularly
<i>Hem plefethe</i> , they please	<i>Skylle</i> , knowledge
<i>Hemjelfe</i> , themselves	<i>Wacksynge</i> , growing
<i>Her</i> , there, their	<i>Werck</i> , operation
<i>Hereynne</i> , therein	<i>Wey</i> , way
<i>Herwyth</i> , with it	<i>Whereas</i> , where
<i>Holpynge</i> , beneficial	<i>Woned</i> , dwelt
<i>Kunne</i> , know	<i>Wunderwerckynge</i> , working
<i>Kunynge</i> , knowledge	miracles
<i>Make Gudde</i> , are beneficial	<i>Wylde</i> , savage
<i>Metynge</i> , measures	<i>Wynnynge</i> , gaining
<i>Mote</i> , may	<i>Ynn</i> , into
<i>Myddlelonde</i> , Mediterranean	

C H A P. III.

The State of MASONRY from King JAMES I. to the Union.

FROM this time the Craft suffered neglect; first by the bloody wars of the houses of York and Lancaster, and afterwards by other means, till the union of the two crowns, when true architecture began again to dawn in this western part of the world; and the progress of it would have been more rapid, if Queen Elizabeth had not discouraged the study of architecture. But hearing that the Masons had some secrets they could not, or would not reveal to her, she became jealous of their assemblies; and sent an armed force to break up their annual communication at York on St. Johns' day, December 27, 1561. But Sir Thomas Sackville, then Grand-master, took care to send some of the great officers of the Queen, that were Masons, who then joining their assembly, made honourable report to the Queen, who ever after esteemed them as the cultivators of peace, friendship, brotherly love, arts and sciences, and never meddled with those who were given to change.

IN the reign of King James the first, the famous and learned Inigo Jones, being Grand-master, the best craftsmen from all parts resorted to him, who always allowed good wages, and seasonable times for instruction in the Lodges, which he constituted with excellent bye-laws, and made them like the schools or academies of designers in Italy. He also held the quarterly communication of the Grand-lodge, of Masters and Wardens, and the annual general assembly and feast on St. John's day, when he was annually re-chosen, till 1618, when William Earl of Pembroke, was chosen Grand-master, and being approved by the King, he appointed Inigo Jones his Deputy-Grand Master.

MASONRY thus flourishing, many eminent, wealthy and learned men, at their own request, were accepted as Brothers, to the honour of the Craft, till the King died on the twenty-seventh of March, 1625. Grand-master Jones continued in office, and vigilant in carrying

on the grand design, till unhappily the civil wars broke out; yet even during those wars, the Masons met occasionally in many places.

It may not be amiss here to give the sentiments and practice of old Masons, touching the government of their Grand-masters, *viz.* That Kings, and other male sovereigns, are Grand-masters during life, and appoint a Deputy, or approve of his election, to preside over the Fraternity, with the title and honours of Grand-masters; but if the sovereign is a female, or not a brother; or a minor under a regent, not a brother; or if the male sovereign, or the regent, though a brother, is negligent of the Craft, then the old Grand-officers may assemble the Grand-lodge in due form to elect a Grand-master, but not during life, only he may be annually re-chosen while he and they think fit.

AFTER the restoration of King Charles the second, who though he had been a Mason abroad, neglected the Craft, giving himself entirely up to his pleasures; however, in 1663, Henry Jermyn, Earl of St. Albans, being Grand-master, Sir John Denham, Deputy-grand-master, Sir Christopher Wren, and Mr. John Webb, Grand-wardens, made the following regulations, *viz.*

I. THAT no person, of what degree soever, be accepted a Free-mason, unless in a regular Lodge, whereof one to be a Master or a Warden, in that division where such Lodge is kept, and another to be a Craftsman in Masonry.

II. THAT no person, hereafter be accepted but such as are able of body, honest in parentage, of good reputation, and an observer of the laws of the land.

III. THAT no person, who shall be accepted a Free-mason, shall be admitted into any Lodge, until he has brought a certificate of the time and place of his acceptance, from the Master of the limit where he was made, and the Lodge kept. And the master shall enrol the same in parchment, and shall give an account of such acceptations at every general assembly.

IV. THAT every person, who is now a Free-mason, shall bring to the Master a note of the time of his acceptance, to the end that it may be enrolled in such priority

city of place as the brother deserves; and that the whole company and fellows may the better know each other.

V. THAT, for the future, the said Fraternity of Free-masons shall be regulated and governed by one Grand-master, and as many Wardens as the said society shall think fit to appoint at every general assembly.

VI. THAT no person shall be accepted, unless he be twenty-one years old or upwards.

THOMAS SAVAGE, Earl of Rivers, succeeded St. Albans as Grand-Master, who appointed Sir Christopher Wren Deputy-grand-master, and Mr. John Webb, and Mr. Grinlin Gibbons, Grand wardens; but the Deputy and Wardens had the management of every thing concerning the Craft.

THIS year, on the second of September, the city of London being almost destroyed by fire, the Free-masons were necessarily employed and encouraged to rebuild that noble city in a more elegant style than before. The Deputy had formed a grand design of making it the most regular and splendid city in the world; but by private properties, and other hinderances, this laudable design could not be carried into execution.

THE elegant style of the Craft evidenced itself in building the Royal-exchange; St Paul's cathedral, the foot-stone of which was levelled in due form, by the King, Grand-master Rivers, the Architects, Craftsmen, nobility and gentry, lord-mayor and alderman, bishops and clergy, in the year 1673; designed and conducted by the Deputy-grand-master Wren, as Master of work, with his Wardens, Edward Strong, the elder and younger. The Monument, of the Doric order, 202 feet high from the ground, fifteen feet in diameter, its pedestal twenty feet square, and forty in height, with emblems in basso relievo, by Gabriel Cibber, was finished in the year 1677. Many more fine buildings were raised, particularly St. Mary-le-Bow, St Stephen's in Walbrooke, with its admirable cupola, if-equalled, not excelled by any in Europe; the college of physicians; and the beautiful Middle-temple gate.

GEORGE VILLERS, Duke of Buckingham, an old Mason, became Grand-master, but being indolent, he left all to Deputy Wren and his Wardens, and was

The History of

succeeded by Henry Bennet, Earl of Arlington, who was too deeply engaged in state affairs to mind the Lodges; yet in his mastership, the Craft was very considerable, and many persons of distinction requested to be admitted, and were accordingly accepted by the Fraternity.

OUR worthy brother, the famous Elias Ashmole, Esq; an eminent philosopher, chemist and antiquary, founder of the noble museum at Oxford, which still bears his name, in page 15 of his diary, says, " I was made a " Free-mason at Warrington, Lancashire, with Colonel " Henry Mainwaring, of Kerthingham, in Cheshire, by " Mr. Richard Penket, the Warden, and the Fellow- " crafts, on the sixteenth of October, 1646 " The writer of Mr. Ashmole's life, who was not a Mason, before his history of Berkshire, page 6. gives the following account of Masonry. " He (Mr. Ashmole) was elected " a brother of the company of Free-masons, a favour " esteemed so singular by the members, that Kings " themselves have not disdained to enter themselves of " this society. From these derived the adopted Masons, " accepted Masons, or Free-masons, who are known " to one another all over the world, by certain signals " and watch-words known to them alone. They have " several Lodges in different countries for their reception; and when any of them fall into decay, the brotherhood is to relieve them. The manner of their adoption or admission is very formal and solemn, and " with an administration of an oath of secrecy, which " has had better fate than all other oaths, and has ever " been most religiously observed; nor has the world been " yet able, by the inadvertency, surprise, or folly of any of its members, to dive into this mystery, or make " the least discovery."

In some of Mr. Ashmole's, manuscripts, there are many valuable collections relating to the history of the Free-masons, as may be gathered from the letters of Dr. Knipe of Christ-church, Oxford, to the publisher of Mr. Ashmole's life; the following extracts therefrom will authenticate and illustrate many facts in the foregoing history.

" As to the ancient society of Free Masons, concerning whom you are desirous of knowing what may be known

“ known with certainty, I shall only tell you, that if
 “ our worthy brother, E. Ashmole, Esq; had execut-
 “ ed his intended design, our Fraternity had been as
 “ much obliged to him as the brethren of the most no-
 “ ble order of the garter. I would not have you sur-
 “ prized at this expression, or think it at all too assum-
 “ ing. The sovereigns of that order have not disdain-
 “ ed our fellowship, and there have been times when
 “ Emperors were also Free-masons. What from Mr.
 “ Ashmole’s collection I could gather was, that the re-
 “ port of our society’s taking rise from a bull granted
 “ by the Pope, in the reign of Henry the third, to some
 “ Italian architects to travel over all Europe, to erect
 “ chapels, was ill founded; such a bull there was, and
 “ those architects were Masons; but this bull, in the o-
 “ pinion of the learned Mr. Ashmole, was confirmative
 “ only, and did not by any means create our Fraterni-
 “ ty, or even establish them in this kingdom: but as to
 “ the time and manner of that establishment, something
 “ I shall relate from the same collections. St. Alban,
 “ the proto-martyr, established Masonry here, and from
 “ his time it flourished more or less, according as the
 “ world went, down to the days of King Athelstan,
 “ who, for the sake of his brother Edwin, granted the
 “ Masons a charter. Under our Norman Princes, they
 “ frequently received extraordinary marks of roy-
 “ al favour: There is no doubt to be made, that the
 “ skill of Masons, which was always transcendently
 “ great, even in the most barbarous times, their won-
 “ derful kindness and attachment to each other how dif-
 “ ferent soever in condition, and their inviolable fideli-
 “ ty in keeping religiously their secret, must expose them,
 “ in ignorant, troublesome, and superstitious times, to
 “ a vast variety of adventures, according to the diffe-
 “ rent fate of parties, and other alterations in govern-
 “ ment. By the way, it may be noted, that the Ma-
 “ sons were always loyal, which exposed them to great
 “ severities, when power wore the trappings of justice,
 “ and those who committed treason, punished true men
 “ as traitors.

“ Thus, in the third year of Henry the sixth, an act
 “ passed to abolish the society of Masons, and to hinder,

“ under grievous penalties, the holding chapters, Lodges, or other regular assemblies. Yet this act was afterwards repealed, and even before that, King Henry, and several Lords of his court, became fellows of the craft.”

MANY Lodges in the reign of Charles the second, were constituted by leave of the several noble Grand-masters, the Fraternity being still considerable, and many gentlemen and famous scholars requested to be admitted. Mr. Ashmole again says, in page 66 of his diary, “ On March the 10th, 1682, about 5 *Hor. post merid.* I received a summons to appear at a Lodge to be held next day at Mason hall, in London, March 11. accordingly I went, and about noon, was admitted into the fellowship of Free-masons; Sir William Wilson, Knight; Captain Richard Borthwick; Mr. William Woodman; Mr. William Grey; Mr. Samuel Taylour; and Mr. William Wise: I was the senior fellow among them, it being thirty-five years since I was admitted; there were present, besides myself, the fellows after-named, Mr. Thomas Wise, master of the Masons company this present year; Mr. Thomas Shorthose, &c. We all dined at the Half-moon tavern, in Cheapside, at a noble dinner prepared at the charge of the new accepted Masons.”

MANY of the Fraternity's records of this and former reigns were lost in the next, and at the revolution: and many of them were too hastily burnt in our time, for fear of making discoveries.

UPON the death of Grand-master Arlington in the year 1685, the Lodges met and elected Sir Christopher Wren Grand-master, who annually, while carrying on St. Paul's, met those brethren who could attend him, to keep up good old usages till the revolution.

PARTICULAR Lodges were mostly occasional in London, except where some great works were carrying on. Sir Robert Clayton procured an occasional Lodge of masters to meet at St. Thomas's hospital in the year 1693, near which a stated Lodge continued long afterwards. Besides the old Lodge at St. Paul's, there was one in Piccadilly, another by Westminster-abbey, Holburn, and Tower-hill. King William was privately made a Mason, approved of the choice of Sir Christopher

pher Wren, greatly promoted the interests of the Craft, appointed the fine new palace at Greenwich, in the year 1695, to be an hospital for seamen, and ordered it to be finished according to Jones's old design. This year also the most noble Charles Duke of Richmond and Lennox, grandfather of the present Duke, Master of a Lodge at Chichester, coming to the annual assembly in London, was chosen Grand-master, and approved of by the King; Sir Christopher Wren was his Deputy, who acted as before at the head of the Craft, and was again chosen Grand-master in the year 1698.

IN the beginning of the reign of Queen Anne, the Augustan style was every where most richly displayed; yet the Lodges were more and more disused; partly by the neglect of Masters and Wardens; and partly by not having a noble Grand master, as in times past, the annual assembly was for some years not duly attended; and what was the worst of all, Sir Christopher Wren, through his great age, bodily infirmities, and retirement from the stage of business and hurry, was no longer able to preside in their assemblies, by which the Craft suffered some detriment.

C H A P. IV.

The State of MASONRY in England, with lists of the GRAND MASTERS, and other officers of the Grand Lodge, since the Union.

WE have seen in the foregoing History of Masonry, by what means the Craft flourished, and how they came to suffer decay; and that it was in the times of barbarity and ignorance of tyranny and oppression, of war and bloodshed, when the popular rage and fury vented itself upon the noble sciences, or places dedicated to their use, and chiefly upon the professors and advocates of this Royal art, which, as it was the most useful to mankind, so it was the first doomed to perdition. Indeed, the days have been in Britain, when this ancient and honourable Fraternity suffered not a little from the neglect of their Grand-masters, who should have countenanced the communications with their presence, giving

giving life and vigour to their resolutions, and by precept and example, as well to keep the whole body firm, steady and faithful to the antient laws and usages of Masons, as to preserve the honour and renown that the Fraternity had acquired in the world, with the wise, learned, good, great and brave, from the commencement of time.

THIS year, under the reign of Queen Anne, the two kingdoms of Scotland and England were united into the one kingdom of Great Britain, that auspicious æra of peace and plenty to these nations. Now it was that the sciences began again to flourish, and Masonry to resume its ancient lustre, and once more became the darling of the people, under their Grand-master Sir CHRISTOPHER WREN, whose great abilities certainly commanded all due respect, but his years and long absence made it necessary for the Brethren to guard against all future decays of their ancient and honourable Craft. Accordingly,

THE Lodges in and about London having met together, and constituted a Lodge in due form, * revived the quarterly communication of officers, and resolved to hold the annual assembly and feast, and then to elect a Grand-master from among themselves, till they should again be honoured with having a noble Brother at their head.

THE Brethren being assembled, and the oldest master Master being placed in the chair, they unanimously made choice of *Anthony Sayer* Grand Master of Masons, who was immediately congratulated, invested, installed, and homaged as such:

GEORGE PAYNE, Esq; succeeded Brother Sayer. JOHN THEOPHILUS DESAGULIERS, L. L. D. and F. R. S. succeeded Brother Payne. And.

GEORGE PAYNE, Esq; again succeeded Brother Desaguliers as Grand Master Mason. It was now recommended to the Brethren the strictest observance of the communication; and that they should bring to the Grand Lodge any old writings and records concerning Masons or Masonry, to shew the good usages of old. Many manuscripts were accordingly brought; and many

* So called, because it should meet quarterly according to antient usage. And when the Grand-master is present, it is a lodge in ample form; otherwise only in due form; but both equal in authority.

ny of the most valuable concerning Lodges, regulations, charges, secrets, and usages; particularly one written by Brother Nicholas Stone, the Warden of Grand-master Inigo Jones, were too hastily burnt by scrupulous Brothers.

By the care and industry of Grand Master Payne, the freedom of this society has been fixed upon that noble and solid basis which has engaged so many noblemen and princes to do honour to the Craft by their constant attendance and laudable example—a series of such noble personages, as no age, society, or nation could ever boast to have ruled over them; and who, in a continued succession, will, in all probability, *govern and direct them for ever.*

It will be necessary now to proceed to the recital of those great names who have honoured the Fraternity by presiding over them, either as Grand-masters, or other Grand Officers.

1721. John Montague, Duke of Montague, *grand master*

John Beal, Doctor of Physic, *dep. grand master.*

Mr. J. Villeneau, and Mr. T. Morris, *gr. ward.*

1722. Philip Wharton, Duke of Wharton, *grand master.*

J. Theo. Desaguliers, L. L. D. & F. R. S. *dep. gr. m.*

Mr. Josh. Timson, and J. Anderson, *gr. ward.*

1723. F. Scott, E. of Dalkeith, late D. of Buccleugh, *grand master.*

J. Theo. Desaguliers, L. L. D. & F. R. S. *dep. gr. m.*

F. Sorrel, Esq; and Mr. J. Senex, *gr. ward.*

1724. C. Lenox, D. of Richmond, Lenox, & Aubigny, *grand master.*

Martin Folkes, Esq; *dep. gr. m.*

Geo. Payne, and Fr. Sorrel, Esqrs. *gr. ward.*

1725. J. Hamilton, Lord Paisley, now E. of Abercorn, *grand master.*

J. Theo. Desaguliers, L. L. D. & F. R. S. *dep. gr. m.*

Col. D. Houghton, and Sir T. Pendergast, *gr. ward.*

1726.

1726. William Obrian, Earl of Inchiquin, *gr. m.*
 William Cowper, Esq; *dep. gr. m.*
 A. Choke, and W. Burdon, Esqrs; *gr. ward.*
1727. Henry Hare, Lord Coleraine, *gr. m.*
 Alexander Choke. Esq; *dep. gr. m.*
 N. Blackerby, Esq; and Mr. J. Highmore *gr. ward.*
1728. James King, Lord Kingston, *gr. m.*
 Nathaniel Blackerby, Esq; *dep. gr. m.*
 Sir J. Thornhill, Kt. and Mr. O. Connor, Esq; *gr. w.*
- 1729-30. Thomas Howard, Duke of Norfolk *gr. m.*
 Nathaniel Blackerby, Esq; *dep. gr. m.*
 Col. G. Carpenter, and T. Batson, Esqrs. *gr. ward.*
1731. T. Coke, Ld. Lovel, now E. of Leicester, *gr. m.*
 Thomas Batson, Esq; *dep. gr. m.*
 G. Douglas, M. D. and J. Chambers, Esq; *gr. ward.*
1732. Anthony Brown, Lord Visc. Montacute, *gr. m.*
 Thomas Batson, Esq; *dep. gr. m.*
 G. Rooke, and J. Moore-Smythe, Esqrs. *gr. ward.*
1733. James Lyon, Earl of Strathmore, *gr. m.*
 Thomas Batson, Esq; *dep. gr. m.*
 J. Moore-Smythe, and J. Ward, Esqrs. *gr. ward.*
1734. John Lindsay, Earl of Crawford, premier Earl of
 Scotland, *grand-master*
 Sir Cecil Wray, Bart. *dep. gr. m.*
 J. Ward, Esq; and Sir E. Mansel, Bt. *gr. ward.*
1735. Thomas Thynne, Lord Visc. Weymouth *gr. m.*
 John Ward, Esq; *dep. gr. m.*
 Sir E. Mansel, Bt. and M. Clare, M. A. *gr. ward.*
1736. John Campbell, Earl of Loudon, *grand-master.*
 John Ward, Esq; *dep. gr. m.*
 Sir. R. Lawley, Bt. and W. Græme, M. D. *gr. ward.*
1737. Edward Bligh, Earl of Darnley *grand-master*
 John Ward, Esq; *dep. gr. m.*
 Sir R. Lawley, and W. Græme, M. D. *gr. ward.*
1738. H. Bridges Marq. of Garnarvon, now D. of
 Chandos, *grand master.*
 John Ward, Esq; *dep. gr. m.*

Lord G. Graham, and Capt. A. Robinson, *gr. ward.*

1739. Robert Raymond, Lord Raymond, *grand-master*

William Græme, Dr. of Physic, *dep. gr. m.*

J. Hervey Thursby, and R. Foy, Esqrs. *gr. ward.*

1740. John Keith, Earl of Kintore, *grand-master*

William Græme, Dr. of Physic, *dep. gr. m.*

J. Ruck, and W. Vaughan, Esqrs. *gr. ward.*

1741-2 J. Douglas, E. of Morton, Kt. of the Thistle,
grand-master

Martin Clare, M. A. & F. R. S. *dep. gr. m.*

W. Vaughan, and B. Gascoyne, Esqrs. *gr. ward.*

1743-4. John Ward, Lord Ward, *grand-master*

Sir Robert Lawley, Bart. *dep. gr. m.*

E. Hody, M. D. and S. Berington, Esq; *gr. ward.*

1745-6. Thomas Lyon, Earl of Strathmore, *gr. m.*

William Vaughan, Esq; *dep. gr. m.*

W. Græme, M. D. and F. Baker, Esq; *gr. ward.*

1747-8. James Cranstoun, Lord Cranstoun, *grand-master*

Edward Hody, Dr. of Physic, & F. R. S. *dep. gr. m.*

F. Baker, and T. Smith, Esqrs. *gr. ward.*

1749-50-1. William Byron, Lord Byron, *grand-master*

Fotherley Baker, Esq; *dep. gr. m.*

The hon. R. Shirley, and T. Jeffreys, Esq; *gr. ward.*

1752. John Proby, Lord Carysfort, *grand-master*

Thomas Manningham, Dr. of Physic, *dep. gr. m.*

The hon. J. Carmichael, and Sir R. Wrottesley, Bart.
gr. ward.

1753. Thomas Manningham, M. D. *dep. gr. m.*

Sir R. Wrottesley, and F. Blake Delaval *gr. ward.*

1754. James Bridges, Marq. of Carnarvon, Son and

heir to Henry D. of Chandos, formerly Grand-master.

grand-master

Thomas Manningham, Dr. of Physic, *dep. gr. m.*

The hon. C. Proby, and F. Pinkstan, *gr. ward.*

1755. James Bridges, Marq. of Carnarvon, *grand-master*

Thomas Manningham, M. D. *dep. gr. m.*

The hon. H. Townshend, and J. Dickson, *gr. ward.*

1756.

1756. James Bridges, Marq. of Carnarvan, *grand-master*
Thomas Manningham, Dr. of Physic, *dep. gr. m.*

J. Naish, and B. J. Boetefeur, *Esqrs. gr. ward.*

1757. Sholto Charles Douglas, Lord Aberdour, *gr. m.*
John Revis, *Esq; dep. gr. m.*

William Chapman, Albert Vandenvelde, *Esqrs. and*
John Entick, *A. M. gr. ward.*

1758. Sholto Charles Dowglas, Lord Aberdour, *gr. m.*
John Revis, *dep. gr. m.*

J. Dickson, and T. Singleton, *gr. ward.*

C H A P. V.

*The State of MASONRY in Scotland from the earliest times;
with an account of the institution of the Grand Lodge,
and lists of all the Grand Masters, and other officers of
the Grand Lodge of Scotland.*

THE antient part of the history of Scotland, is mostly taken up with relations of the many different civil wars in which they were continually engaged. The Picts, we learn, were a mechanical and mercantile people, and founded many cities, and built several strong castles in their dominions; while the Scots affected rather to be soldiers, and wholly given to the trade of war. In those days of ignorance and barbarism, we cannot expect to trace even the faintest dawns of arts and sciences. The principle of self defence was the greatest object of their study, which soon obliged them to have recourse to Architecture, and to build houses and castles for their mutual preservation, and to repel the riotous insults of their lawless neighbours.—We can however still boast of many noble remains of the antient Roman buildings, which plainly evinces, that the Romans when they entered this country, brought along with them some of their best designers and operative Masons, whom they employed in rearing those noble fabrics, of which we can so plainly at this day, trace the remains. Nor is it to be doubted but they communicated to the natives, and left behind them such a taste and know-

knowledge for Masonry, as has descended from them to the present generation.

FROM this period then, we may date the knowledge of Masonry and first introduction of the arts and sciences into Scotland: But to deduce its gradual progress from that time, would require a complete recapitulation of the History of Scotland; nor is it easy at this distance of time, in a country so very deficient in the point of history, and who were ever engaged in civil wars, to point out all the different patrons of Masonry, or who were the principal designers of those many antient buildings we see in almost every corner of the country. Certain it is, Masonry has been much cultivated and highly patronized all along, by the great and noble of this country: hence those magnificent structures; hence those noble antique buildings, those remains of Gothic Architecture, in almost every town in Scotland.

THE Fraternity of Free-masons in Scotland always owned their King and Sovereign as their Grand-master: to his authority they submitted all disputes that happened amongst the Brethren. When not a Mason himself, he appointed one of the brethren to preside as his Deputy at all their meetings, and to regulate all matters concerning the Craft. Accordingly we find James I. that patron of learning, countenancing the Lodges with his presence, "as the Royal Grand-master; till he settled
"an yearly revenue of four pounds Scots, to be paid by
"every Master-mason in Scotland, to a Grand-master
"chosen by the Brethren, and approved of by the crown,
"one nobly born, or an eminent clergyman, who had
"his deputies in cities and counties; and every new
"brother at entrance paid him also a fee. His office
"empowered him to regulate in the Fraternity what
"should not come under the cognizance of law courts;
"to him appealed both Mason and Lord, or the builder and founder when at variance, in order to prevent
"law-pleas; and in his absence they appealed to his
"deputy or Grand Wardens that resided next to the
"Premises."

WILLIAM ST. CLAIR Earl of Orkney and Caithness, Baron of Roslin, &c, &c. got a grant of this office from King James II. He countenanced the Lodges

with his presence, propagated the Royal art, and built the Chapel of Roslin, that Master-piece of Gothic Architecture. Masonry now began to spread its benign influence through the country, and many noble and stately buildings were reared by the prince and nobles during the time of Grand-master Roslin. By another deed of the said King James II. this office was made hereditary to the said William St. Clair. and his heirs and successors in the Barony of Roslin: in which noble family, it has continued without any interruption till of late years. The Barons of Roslin have ever since continued to prove the patrons of Masonry, in countenancing the Lodges, determining in all matters of difference amongst the brethren, and supporting with becoming dignity the character of Grand-master-mason over all Scotland. They held their head court (or in Mason style) assembled their Grand Lodge at Kilwinning in the West Country, where it is presumed Masons first began in Scotland to hold regular and stated Lodges. Nay, it is even alledged, that in this place the Royal art first made its appearance, and the Brethren, meeting here with hospitality and protection, formed themselves into a Lodge; and their peaceable behaviour, their hospitable and generous dispositions recommending them to the notice of the country, they were soon associated by the great and wealthy from all parts. In process of time the Craft became more numerous, and Lodges more frequent throughout the country; the Lodge of Kilwinning, under authority of the noble Grand-masters, granting charters of erection and constitution to the Brethren to form themselves into regular Lodges, always under the proper provisions and restrictions, for their adhering to the strict principles of true old Masonry, and preserving amongst themselves that harmony and union which ought, and always has subsisted amongst the Fraternity.

SUCH continued to be the state of Masonry, whilst the family of Roslin were in flourishing and prosperous circumstances: but that once opulent and noble family, through their too great generosity, falling back in the world the present representative William Sinclair of Roslin Esq; (a real Mason, and a gentleman of the greatest candour and benevolence, inheriting his predecessors

virtues

virtues without their fortune) was obliged to dispoſe the eſtate; and, having no children of his own, was loth that the office of Grand-maſter, now veſted in his perſon, ſhould become vacant at his death: more eſpecially, as there was but ſmall proſpect of the Brethren of this country receiving any countenance or protection from the crown (to whom the office naturally reverted, at the failure of the Roſlin family,) as in ancient days, our Kings and Princes continually reſiding in England.

UPON theſe conſiderations, having aſſembled the Brethren of the Lodges in and about Edinburgh, Grand-maſter St. Clair repreſented to them how beneficial it would be to the cauſe of Maſonry in general to have a Grand-maſter, a gentleman or nobleman of their own country, one of their own electing, to patronize and protect the Craft; and that, as hereditary Grand-maſter over all Scotland, he had called this meeting, in order to condeſcend on a proper plan for electing of a Grand-maſter; and that in order to promote ſo laudable a deſign, he purpoſed to reſign into the hands of the Brethren, or whomſoever they ſhould be pleaſed to elect, all right, claim, or title whatever, which he or his ſucceſſors have to reign as Grand-maſter over the Maſons in Scotland; and recommended to the Brethren, to look out for a nobleman or gentleman, one of the Craft, fit to ſucceed his noble predeceſſors, a man qualified to patronize and protect the ſociety, and ſupport the character of Grand-maſter with the honour and dignity becoming that high ſtation; and concluded with recommending to them unanimity, harmony, and brotherly love, in all their proceedings thereanent.

THE Brethren taking into conſideration what the Grand-maſter had above repreſented, reſolved upon proper rules and regulations, to be obſerved in the election of a Grand-maſter againſt St. Andrews day next; and that they might not be ſaid to take any ſtep without the countenance and approbation of the more diſtant Lodges, they ordered the following letter to be wrote to all the Lodges throughout Scotland, inviting them to appear by themſelves or proxies, in order to concur in promoting ſo laudable a ſcheme.

BRETHREN,

“ **T**HE four Lodges in and about Edinburgh having taken to their serious consideration, the great loss that Masonry has sustained through the want of a Grand-master, authorized us to signify to you, our good and worthy Brethren, our hearty desire and firm attention, to chuse a Grand-master for Scotland; and, in order the same may be done with the greatest harmony, we hereby invite you (as we have done all the other regular Lodges known by us,) to concur in such a great and good work, whereby it is hoped Masonry may be restored to its ancient lustre in this kingdom: And for effectuating this laudable design, we humbly desire, that, betwixt and Martinmas day next, you will be pleased to give us a brotherly answer in relation to the election of a Grand-master, which we propose to be on St. Andrews day for the first time, and ever thereafter to be on St. John the Baptist’s day, or as the Grand Lodge shall appoint by the majority of voices, which are to be collected from the Masters and Wardens of all the regular Lodges then present, or by proxy to any Master-mason or Fellow-craft in any Lodge in Scotland: And the election is to be in Mary’s Chapel. All that is hereby proposed is for the advancement and prosperity of Masonry in its greatest and most charitable perfection. We hope and expect a suitable return; wherein if any Lodge are defective, they have themselves only to blame. We heartily wish you all manner of success and prosperity, and ever are, with great respect, your affectionate and loving Brethren, &c.”

THIS day being appointed for the election of a Grand-master and other officers to compose the Grand Lodge of Scotland, the following Lodges appeared by themselves or proxies: *viz.*

MARY’S

MARY'S CHAPEL,
KILWINNING,
Canongate Kilwinning,
Kilwinning Scots Arms,
Kilwinning Leith,
Kilwinning Glasgow,
Cupar of Fife,
Linlithgow,
Dunfermline,
Dundee,
Dalkeith,
Aitchefon's haven,
Selkirk,
Inverness,
Lefinahego,
St. Bride's at Douglas,

Strathaven,
Hamilton,
Lanerk,
Dunfe,
Kirkaldie,
Journeymen Masons Edinr.
Kirkintulloch,
Biggar,
Sanquhar,
Peebles,
Glasgow St. Mungo's,
Greenock,
Falkirk,
Aberdeen,
Canongate and Leith, L. C.
Montrose.

WHEN the Lodge was duly met, and the rolls called over, there was produced the following Resignation of the office of Grand-master, by William St. Clair of Roslin, Esq; in favours of the Brethren, or whomsoever they should be pleased to elect to that high office.

" I WILLIAM ST. CLAIR of Roslin, Esq; taking to my consideration, that the Masons in Scotland did, by several deeds, constitute and appoint William and Sir William St. Clairs of Roslin, my ancestors, and their heirs, to be their Patrons, Protectors, Judges or Masters; and that my holding or claiming any such jurisdiction, right, or privilege, might be prejudicial to the Craft and vocation of Masonry, whereof I am a member; and I being desirous to advance and promote the good and utility of the said Craft of Masonry to the utmost of my power, Do therefore hereby, for me and my heirs, renounce, quit, claim, overgive and discharge all right, claim or pretence that I, or my heirs, had, have, or any ways may have, pretend to, or claim, to be Patron, Protector, Judge or Master of the Masons in Scotland, in virtue of any deed or deeds made and granted by the said Masons, or of any Grant or Charter made by any of the Kings of Scotland, to and in

“ favours of the said William and Sir William St. Clairs
 “ of Roslin, my predecessors; or any other manner of
 “ way whatsoever, for now and ever: And I bind
 “ and oblige me, and my heirs, to warrand this pre-
 “ sent renunciation and discharge at all hands: And I
 “ consent to the registration hereof in the books of coun-
 “ cil and session, or any other judges books competent,
 “ therein to remain for preservation; and thereto I con-
 “ stitute

“ my Procurators, &c.
 “ In witness whereof I have subscribed these Presents
 “ (written by David Maul writer to the signet) at E-
 “ dinburgh, the twenty-fourth day of November, one
 “ thousand seven hundred and thirty-six years, before
 “ these witnesses, *George Frazer* Deputy-auditor of the
 “ excise in Scotland, Master of the Canongate Lodge,
 “ and *William Montgomery* merchant in Leith, Master
 “ of the Leith Lodge.

WM. ST. CLAIR.

GEO. FRASER, *Canongate Kilwinning*, witness.

WM. MONTGOMERY, *Leith Kilwinning*, witness.

Which being read, was ordered to be recorded in the books to be hereafter kept in the Grand Lodge of Scotland.

AFTER this the Brethren proceeded to the election of a Grand-master; and, in consideration of his noble and ancient family, for the zeal he himself had now shown for the good and prosperity of the Craft, they thought they could not confer that high honour upon any Brother better qualified, or more properly entitled than William St. Clair of Roslin Esq; whose ancestors had so long presided over the Brethren, and had ever acquitted themselves with honour and with dignity. Accordingly,

By an unanimous voice, William St. Clair of Roslin Esq; was proclaimed Grand-master-mason of all Scotland, and being placed in the chair, was installed, saluted, homaged and acknowledged as such.

Now we come to those halcyon days, when Masonry began to flourish in Scotland in harmony, reputation and

and numbers; and many noblemen and gentlemen of the first rank, besides other learned men, merchants, clergymen and tradesmen, desired to be admitted into the Fraternity; and finding a Lodge to be a safe and pleasant relaxation from intense study or hurry of business, without politicks or party, took great pleasure and delight therein.

We shall now proceed to the recital of those great personages who have thought it their honour, to preside as Grand-masters, or other officers of the Grand Lodge—such a series of names as no society can boast of having ever had at their head. And we congratulate the Brethren on the happy prospect they still have of an honourable and worthy Brother, soon ascending Solomon's chair, and presiding as Grand-master over them; under whose benign influence, may the Craft continue to flourish and increase; may they be eminent and distinguished amongst their countrymen, for harmony and virtue, as belonging to a Society dedicated for promoting these great and valuable purposes.

Nov. 30, 1736. William St. Clair of Roslin, Esq;
grand-master

Captain John Young, *deputy grand-master*

Sir William Baillie of Lamington, *senior grand warden*

Sir Alexander Hope of Kerse, *junior grand warden*

Dr. John Moncrief, *grand treasurer*

John M'Dougal, *grand secretary*

Robert Alison, *grand clerk*

GRAND STEWARDS

Egelsfield Griffith

Peter Campbell

Andrew Syme

John M'Millan

1737. George Earl of Cromarty, *gr. m.*

Captain John Young, *dep. gr. m.*

Dr. William Congalton, *sen. gr. ward.*

Dr. Charles Alston, *jun. gr. ward.*

Thomas Miln, *gr. tr.*

John M'Dougal, *gr. sc.*

Robert Alison, *gr. clk.*

GRAND STEWARDS

Andrew Syme

John Crawford

James Reoch

Robert Mirrie

Robert

Robert Blesset
John Brown

James Brymer
John Bowie

1738. John Earl of Kintore, *gr. m.*

Captain John Young, *dep. gr. m.*

John Douglas, Esq; *sub. gr. m.*

Patrick Lindsay, *sen. gr. w.*

George Drummond, *jun. gr. w.*

Thomas Miln, *gr. tr.*

John M'Dowgal, *gr. sc.*

Robert Alison, *gr. clk.*

GRAND STEWARDS

Andrew Syme

Henry Guthrie

Roderick M'Kenzie

Richard M'Kenzie

Thomas Mitchel

James Fullerton

William Brownlee

James Simpson.

John Seton.

1739. James Earl of Morton, *gr. m.*

Captain John Young, *dep. gr. m.*

John Douglas, Esq; *sub. gr. m.*

Henry Lord Cardross, *sen. gr. w.*

Archibald M'Aulay, *jun. gr. w.*

Thomas Miln, *gr. tr.*

John M'Dowgal, *gr. sc.*

Robert Alison, *gr. clk.*

GRAND STEWARDS

Alexander Crawford

John Dickie

John Oswald

William Lyon

William Fiddler

William Hervey

John Dunnet

James Aitken

John Johnston

1740. Thomas Earl of Strathmore and Kinghorn, *gr. m.*

Captain John Young, *dep. gr. m.*

John Douglas, Esq; *sub. gr. m.*

Captain Arthur Forbes of Pittencrieff, *sen. gr. w.*

Mr. David Kennedy advocate, *jun. gr. w.*

Thomas Miln, *gr. tr.*

John M'Dowgal, *gr. sc.*

Robert Alison, *gr. clk.*

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GRAND STEWARDS

Thomas Day	Hugh Hunter
Roderick M'Kenzie	Thomas Kennedy
George Lauder	James Aitken
John Aitken	James Simpsen
William Brownlee	

1741. Alexander Earl of Leven, *gr. m.*
 Captain John Young, *dep. gr. m.*
 John Douglas, Esq; *sub. gr. m.*
 Sir Andrew Mitchel of West-Shore, *sen. gr. w.*
 James Colquhoun, Esq; *jun. gr. w.*
 Thomas Miln, *gr. tr.*
 John M'Dougal, *gr. sc.*
 Robert Alifon, *gr. clk.*

GRAND STEWARDS

Robert Wood	John Chalmers
Roderick M'Kenzie	James Aitken
John Brownlee	John Dunnet
William Chalmers	

1742. William Earl of Kilmarnock, *gr. w.*
 Captain John Young, *dep. gr. m.*
 John Douglas, Esq; *sub. gr. m.*
 Sir Robert Dickson of Carberry, *sen. gr. w.*
 Sir John Scott of Ancrum, *jun. gr. w.*
 Thomas Miln, *gr. tr.*
 John M'Dougal, *gr. sc.*
 Robert Alifon, *gr. clk.*

GRAND STEWARDS

John Allan	Archibald Carmichael
John Gibb	James Dempster
Roderick M'Kenzie	Hugh Finlayson
Malcolm Ogilvy	

1743. James Earl of Weemyss, *gr. m.*
 Captain John Young, *dep. gr. m.*
 John Douglas, Esq; *sub. gr. m.*
 William Nisbet of Dirleton, Esq; *sen. gr. w.*
 John Murray of Broughton, Esq; *jun. gr. w.*
 Thomas Miln, *gr. tr.*
 John M'Dougal, *gr. sc.*
 Robert Alifon, *gr. clk.*

GRAND

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GRAND STEWARDS

William Kendall	John Dalglieff
Alexander Tait	John Cumming
Joseph Watfon	James Aitken.
Robert Nasmyth	

1744. James Earl of Murray, *gr. m.*
 Captain John Young, *dep. gr. m.*
 John Douglas, Esq; *sub. gr. m.*
 John Robertson Earnoch, *sen. gr. w.*
 Dean-of-Guild Thomas Allan, *jun. gr. w.*
 Thomas Miln, *gr. tr.*
 John M'Dougal, *gr. sc.*
 Robert Alifon, *gr. clk.*

GRAND STEWARDS

Thomas Shortwright	Thomas Day
Robert McClellan	George Anderson
Adam Glover	James Goodall

1745. Henry David Earl of Buchan, *gr. w.*
 Captain John Young, *dep. gr. m.*
 John Douglas, Esq; *sub. gr. m.*
 Alexander Tait, Esq; *sen. gr. w.*
 John Brown, Esq; *jun. gr. w.*
 Thomas Miln, *gr. tr.*
 John M'Dougal, *gr. sc.*
 Robert Alifon, *gr. clk.*

GRAND STEWARDS

Charles Watfon	William Barrowman
William Gray	Robert Marston
John Ross	Thomas Cochran
George Ritchie	William Cockburn
Gilbert Duncan	

1746. William Nisbet of Dirleton, Esq; *gr. m.*
 Major John Young, *dep. gr. m.*
 John Douglas, Esq; *sub. gr. m.*
 Francis Charteris of Amesfield, Esq; *sen. gr. w.*
 Andrew Hay, Esq; *jun. gr. w.*
 Thomas Miln, *gr. tr.*
 John M'Dougal, *gr. sc.*
 Robert Alifon, *gr. clk.*

GRAND

M A S O N R Y.

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GRAND STEWARDS

William Knedall	Patrick Grant
John Gentleman	Thomas Cochran
James Culbertson	James M'Nab
John King	

1747. Francis Charteris of Amesfield, Esq; *gr. m.*
 Major John Young, *dep. gr. m.*
 John Douglas, Esq; *sub. gr. m.*
 Deacon Samuel Neillson, *sen. gr. w.*
 John St. Clair, Esq; *jun. gr. w.*
 Thomas Miln, *gr. tr.*
 John M'Dougal, *gr. sc.*
 Robert Alifon, *gr. clk.*

GRAND STEWARDS

William Kendall	George Ritchie
James Dick	John Gibb
Thomas Muir	

1748. Hugh Seton of Touch, Esq; *gr. m.*
 Major John Young, *dep. gr. m.*
 John Douglas, Esq; *sub. gr. m.*
 John St. Clair Esq; *sen. gr. w.*
 James Norrie, *jun. gr. w.*
 Thomas Miln, *gr. tr.*
 John M'Dougal, *gr. sc.*
 Robert Alifon, *gr. clk.*

GRAND STEWARDS

Walter Colvill	James M'Pherson
John Oswald	James Goodall
George Ritchie	

1749. Thomas Lord Erskine, *gr. m.*
 Major John Young, *dep. gr. m.*
 John Douglas, Esq; *sub. gr. m.*
 Andrew Hay, Esq; *sen. gr. w.*
 Charles Mack, *jun. gr. w.*
 Thomas Miln, *gr. tr.*
 John M'Dougal, *gr. sc.*
 Robert Alifon, *gr. clk.*

GRAND

The HISTORY of

GRAND STEWARDS

Walter Colvill
Thomas Purdie
John Rofs

George Ritchie
Marmaduke M'Beath

1750. Alexander Earl of Eglington, *gr. m.*
Major John Young, *dep. gr. m.*
John Douglas, Esq; *sub. gr. m.*
Charles Mack, *sen. gr. w.*
Captain James Ogilvy, *jun. gr. w.*
Thomas Miln, *gr. tr.*
John M'Dougal, *gr. sc.*
Robert Alifon, *gr. clk.*

GRAND STEWARDS

Walter Colvill
Richard Cooper
Marmaduke M'Beath

William M'Lean
Robert Gordon

1751. James Lord Boyd, *gr. m.*
Colonel John Young, *dep. gr. m.*
John Douglas, Esq; *sub. gr. m.*
James Stewart, Esq; *sen. gr. w.*
John Henderson of Leiston, Esq; *jun. gr. w.*
Thomas Miln, *gr. tr.*
John M'Dougal, *gr. sc.*
Robert Alifon, *gr. clk.*

GRAND STEWARDS

John Wilfon
John Oswald
John Rofs

George Ritchie
William M'Lean

1752. George Drummond, Esq; *gr. m.*
Charles Hamilton-Gordon, Esq; *dep. gr. m.*
George Frazer, Esq; *sub. gr. m.*
Joseph Williamson, Esq; *sen. gr. w.*
David Dalrymple, Esq; *jun. gr. w.*
Thomas Miln, *gr. tr.*
John M'Dougal, *gr. sc.*
James Alifon, *gr. clk.*

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GRAND STEWARDS

William Hunter	John Shore
James Mack	Andrew Cargil
John Fergus	James M'Gibbon
Thomas Ritchie	

1753. Charles Hamilton-Gordon, *gr. m.*
 Joseph Williamson, *Esq; dep. gr. m.*
 George Frazer, *sub. gr. m.*
 Dr. John Boswall, *sen. gr. w.*
 Patrick Lindsay, *Esq; jun. gr. w.*
 Thomas Miln, *gr. tr.*
 John M'Dougal, *gr. sc.*
 James Alison, *gr. clk.*

GRAND STEWARDS

David Jobson	George Laing
Andrew Alison	Joseph Cuthbertson
Andrew Rannnie	James Wight
David Smith	Henry St. Clair
John Crichton	John Brown

1754. James Master of Forbes, *gr. w.*
 David Dalrymple, *Esq; dep. gr. m.*
 George Frazer, *Esq; sub. gr. m.*
 John Lumefden, *Esq; sen. gr. w.*
 Alexander Cunningham, *Esq; jun. gr. w.*
 Thomas Miln, *gr. tr.*
 Alexander M'Dougal, *gr. sc.*
 James Alison, *gr. clk.*

GRAND STEWARDS

John Thomson	James Smith
William Berry	George Syme
Thomas Walker	Thomas Hunter
Francis Montgomery	James Auchinleck

1755. Sholto Charles Lord Aberdour, *gr. m.*
 George Frazer, *Esq; dep. gr. m.*
 Richard Tod, *Esq; sub. gr. m.*
 Dr. Henry Cunningham, *sen. gr. w.*
 William Budge, *Esq; jun. gr. w.*
 James Ewart, *gr. tr.*
 Alexander M'Dougal, *gr. sc.*
 James Alison, *gr. clk.*

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William Scott	Samuel Brown
William Butter	James Cowan
Thomas Walker	Orlando Hart
David Morton	Archibald Ker
John Cooper	

1756. Sholto Charles Lord Aberdour, *gr. m.*

George Frazer, Esq; *dep. gr. m.*

Richard Tod, Esq; *sub. gr. m.*

Dr. Henry Cunningham, *sen. gr. w.*

William Budge, Esq; *jun. gr. w.*

James Ewart, *gr. tr.*

Alexander M'Dougal, *gr. sc.*

James Alifon, *gr. clk.*

GRAND STEWARDS

Nicol Graham	James Thomson
Gilbert Auchinleck	Alexander Gardner
James Paterson	Orlando Hart
James Wilfon	James Square
Alexander Hempfeed	James Ronaldson

1757. Alexander Earl of Galloway, *gr. m.*

George Frazer, Esq; *dep. gr. m.*

Richard Tod, Esq; *sub. gr. m.*

David Ross, Esq; *sen. gr. w.*

William M'Ghie, Esq; *jun. gr. w.*

James Hunter, *gr. tr.*

Alexander M'Dougal, *gr. sc.*

James Alifon, *gr. clk.*

GRAND STEWARDS

James Ramsy	Alexander Esplin
Andrew Hamilton	Alexander Gardner
Robert Jamieson	James Marnoch
Adam Nairn	James Marshall
Alexander Hempfeed	

1758. Alexander Earl of Galloway, *gr. m.*

George Frazer, Esq; *dep. gr. m.*

Richard Tod, Esq; *sub. gr. m.*

David Ross, Esq; *sen. gr. w.*

William M'Ghie, Esq; *jun. gr. w.*

James Hunter, *gr. tr.*

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Alexander M'Dougal, *gr. sc.*

George Beam, *gr. clk.*

Mr. John M'Lure, *Grand Chaplain*

GRAND STEWARDS

Joseph Gavin

William Mathie

Alexander Mercer

Charles Mitchel

Alexander Hamilton

Robert Jamieson

Adam Nairn

Alexander Hempseed

James Marnoch

1759. David Earl of Leven, *gr. m.*

George Frazer, Esq; *dep. gr. m.*

Richard Tod, Esq; *sub. gr. m.*

Walter Stewart, Esq; *sen. gr. w.*

Major James Seton, *jun. gr. w.*

James Hunter, *gr. tr.*

Alexander M'Dougal, *gr. sc.*

George Beam, *gr. clk.*

Mr. John M'Lure, *gr. ch.*

GRAND STEWARDS

John Wilson

John Cairney

Robert Jamieson

John Law

William Johnston

Alexander Clapperton

James Stoddart

Alexander Mercer

William Robertson

Andrew Baxter

1760. David Earl of Leven, *gr. m.*

George Frazer, Esq; *dep. gr. m.*

Richard Tod, Esq; *sub. gr. m.*

Walter Stewart, Esq; *sen. gr. w.*

Major James Seton, *jun. gr. w.*

James Hunter, *gr. tr.*

Alexander M'Dougal, *gr. sc.*

George Beam, *gr. clk.*

Mr. John M'Lure, *gr. ch.*

GRAND STEWARDS

John Scott

John Richardson

Thomas Stoddart

John Law

William Johnston

James Gardner

Robert Irvine

James Stoddart

William Robertson

Andrew Baxter

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THROUGH-

THROUGHOUT this golden æra of the Fraternity, the royal art has been carefully and diligently propagated, the noblest evidences of true old architecture every where abounding, and perhaps never appeared to greater advantage since the Augustan age; as these nations in their high taste for building and culture of the sciences, far exceed the rest of Europe: so that the absolute and complete restoration of every thing ancient, noble, great and elegant, in architecture, has been by fate reserved to be completed in these happy islands: and that whilst any of those goodly structures continue to resist the ruins of time, the fame and glory of the most ancient Fraternity in the world, will be honoured and esteemed, by all that love true knowledge; and joining the operative and moral architecture, together with the constant practice of the most extensive humanity, benevolence and charity, seem to promise a continuation till the final consummation of all things.

THE

MASONRY.

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THE
CHARGES
OF A
FREE MASON,

TO BE READ

At the making of New BRETHREN, or when the
MASTER shall order it.

The GENERAL HEADS, viz.

- I. **O**F God and Religion.
- II. OF the Civil Magistrate, supreme and subordinate.
- III. OF Lodges.
- IV. OF Masters, Wardens, Fellows, and Apprentices.
- V. OF the Management of the Craft in working.
- VI. OF Behaviour, *viz.*
 1. IN the Lodge while constituted.
 2. AFTER the Lodge is over and the Brethren not gone.
 3. WHEN Brethren meet without Strangers, but not in a Lodge.
 4. IN presence of Strangers not Masons.
 5. AT Home, and in the Neighbourhood.
 6. TOWARDS a strange Brother.

I. Concerning God and Religion.

A MASON is obliged, by his tenure, to obey the moral law; and if he rightly understands the art, he will

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never be a stupid Athiest, nor an irreligious Libertine. But though in ancient times Masons were charged in every country to be of the religion of that country or nation, wherever it was, yet it is now thought more expedient only to oblige them to that religion in which all men agree, leaving their particular opinions to themselves; that is, to be *good men and true*, or men of honour and honesty, by whatever denominations or persuasions they may be distinguished; whereby Masonry becomes the centre of union, and the means of conciliating true friendship among persons that must have remained at a perpetual distance.

II. Of the Civil Magistrate, supreme and subordinate.

A MASON is a peaceable subject to the civil powers, wherever he resides or works, and is never to be concerned in plots and conspiracies against the peace and welfare of the nation, nor to behave himself undutiful to inferior magistrates; for as Masonry hath been always injured by war, bloodshed, and confusion, so ancient Kings and Princes have been much disposed to encourage the craftsmen, because of their peaceableness and loyalty, whereby they practically answered the cavils of their adversaries, and promoted the honour of the Fraternity, who ever flourished in times of peace. So that if a brother should be a rebel against the state, he is not to be countenanced in his rebellion, however he may be pitied as an unhappy man; and if convicted of no other crime, though the loyal brotherhood must and ought to disown his rebellion, and give no umbrage or ground of political jealousy to the government for the time being; they cannot expel him from the Lodge, and his relation to it remains indefeasible.

III. Of Lodges.

A **LODGE** is a place where Masons assemble and work: Hence that assembly, or duly organized Society of Masons, is called a Lodge, and every brother ought to belong to one, and to be subject to its by-laws and the general regulations. It is either particular or general, and will be best understood by attending it. In ancient times, no Master or Fellow could be absent from it, especially
when

when warned to appear at it, without incurring a severe censure, until it appeared to the master and wardens, that pure necessity hindered him.

THE persons admitted members of a Lodge, must be good and true men, free-born, of mature and discreet age, no bondmen, no women, no immoral or scandalous men, but of good report.

IV. *Of Masters, Wardens, Fellows, and Apprentices.*

All preferment among masons is grounded upon real worth and personal merit only; that so the Lords may be well served, the Brethren not put to shame, nor the Royal craft despised: therefore no master or warden is chosen by seniority, but for his merit. It is impossible to describe these things in writing, and every Brother must attend in his place, and learn them in a way peculiar to this Fraternity: Only Candidates may know, that no master should take an apprentice, unless he has sufficient employment for him, and unless he be a perfect youth, having no maim or defect in his body, that may render him incapable of learning his Master's Lord, and of being made a Brother, and then a Fellow-craft in due time, even after he has served such a term of years as the custom of the country directs; and that he should be descended of honest parents; that so, when otherwise qualified, he may arrive to the honour of being the warden, then Master of the Lodge, then Grand-warden, and, at length the Grand-master of all the Lodges, according to his merit.

No Brother can be a warden until he has passed the part of Fellow Craft; nor a master until he has acted as a warden, nor Grand-warden until he has been master of a Lodge, nor Grand-master, unless he has been a Fellow Craft before his election, who is also to be nobly born, or a gentleman of the best fashion, or some eminent scholar, or some curious architect, or other artist, descended of honest parents, and who is of singular great merit in the opinion of the Lodges. And for the better, and easier, and more honourable discharge of his office, the Grand-master has a power to chuse his own Deputy Grand-master, who must be then, or must have been formerly, the master of a particular Lodge, and has the
privy

privilege of acting whatever the Grand-master, his Principal, should act, unless the said Principal be present, or interpose his authority by a particular command.

THESE rulers and governors, supreme and subordinate, of the ancient Lodge, are to be obeyed in their respective stations by all the Brethren, according to the old charges and regulations, with all humility, reverence, love, and alacrity.

V. Of the management of the Craft in working.

ALL Masons shall work honestly on working days, that they may live creditably on Holy-days; and the time appointed by the law of the land, or confirmed by custom, shall be observed.

THE most expert of the Fellow Craftsmen shall be chosen or be appointed by the master, or overseer of the Lord's work; who is to be called master by those that work under him. The Craftsmen are to avoid all ill language, and to call each other by no disobliging name, but Brother or Fellow; and to behave themselves courteously within and without the Lodge.

THE master knowing himself to be able of cunning, shall undertake the Lord's work as reasonably as possible, and truly dispend his goods as if they were his own; nor to give more wages to any Brother or apprentice than he really may deserve.

BOTH the master and the masons receiving their wages justly, shall be faithful to the Lord, and honestly finish their work, whether task or journey; nor put the work to task that hath been accustomed to journey.

NONE shall discover envy at the prosperity of a Brother, nor supplant him, or put him out of his work, if he be capable to finish the same; for no man can finish another's work so much to the Lord's profit, unless he be thoroughly acquainted with the designs and draughts of him that began it.

WHEN a Fellow Craftsman is chosen warden of the work under the master, he shall be true both to master and fellows, shall carefully oversee the work in the master's absence to the Lord's profit; and his Brethren shall obey him.

ALL Masons employed, shall meekly receive their wages without murmuring or mutiny, and not desert the Master till the work is finished.

A YOUNGER Brother shall be instructed in working, to prevent spoiling the materials for want of judgment, and for increasing and continuing of brotherly love.

ALL the tools used in working shall be approved by the Grand Lodge.

No Labourer shall be employed in the proper work of Masonry; nor shall Free Masons work with those that are not free, without an urgent necessity: nor shall they teach Labourers and unaccepted Masons, as they should teach a Brother or Fellow.

VI. *Of Behaviour, viz.*

1. *In the Lodge while constituted.*

You are not to hold private Committees, or separate conversation, without leave from the Master, nor to talk of any thing impertinent or unseemly, nor interrupt the master or wardens, or any Brother speaking to the master: Nor behave yourself ludicrously or jestingly while the Lodge is engaged in what is serious and solemn; nor use any unbecoming language upon any pretence whatsoever; but to pay due reverence to your master, wardens, and fellows, and put them to worship.

If any complaint be brought, the Brother found guilty shall stand to the award and determination of the Lodge, who are the proper and competent judges of all such controversies, (unless you carry it by appeal to the Grand Lodge,) and to whom they ought to be referred, unless a Lord's work be hindered the mean while, in which case a particular reference may be made: But you must never go to Law about what concerneth Masonry, without an absolute necessity apparent to the Lodge.

2. *Behaviour after the Lodge is over and the Brethren not gone.*

You may enjoy yourselves with innocent mirth, treating one another according to ability, but avoiding all excess, or forcing any Brother to eat or drink beyond his inclination, or hindering him from going when his occasions

occasions call him, or doing or saying any thing offensive, or that may forbid an easy and free conversation; for that would blast our harmony, and defeat our laudable purposes. Therefore no private piques or quarrels must be brought within the door of the Lodge, far less any quarrels about Religion, or Nations, or State-policy, we being only, as Masons, of the Catholick Religion above-mentioned; we are also of all Nations, Tongues, Kindreds, and Languages, and are resolved against all Politicks, as what never yet conduced to the welfare of the Lodge, nor ever will. This charge has been always strictly enjoined and observed; but especially ever since the Reformation in Britain, or the dissent and succession of these nations from the Communion of Rome.

3. *Behaviour when Brethren meet without strangers, but not in a Lodge formed.*

You are to salute one another in a courteous manner, as you will be instructed, calling each other Brother, freely giving mutual instructions as shall be thought expedient, without being overseen or overheard, and without inroaching upon each other, or derogating from that respect which is due to any brother, were he not a Mason; for though all Masons are as Brethren upon the same level, yet Masonry takes no honour from a man that he had before; nay, it rather adds to his honour, especially if he has deserved well of the Brotherhood, who must give honour to whom it is due, and avoid ill manners.

4. *Behaviour in presence of strangers not Masons.*

You shall be cautious in your words and carriage, that the most penetrating stranger shall not be able to discover or find out what is not proper to be intimated; and sometimes you shall divert a discourse, and manage it prudently for the honour of the worshipful Fraternity.

5. *Behaviour at home, and in your neighbourhood.*

You are to act as becomes a moral and wise man; particularly, not to let your family, friends, and neighbours know the concerns of the Lodge, &c. but wisely to consult your own honour, and that of the ancient
 Brother-

Brotherhood, for reasons not to be mentioned here. You must also consult your health, by not continuing together too late, or too long from home, after Lodge-hours are past; and by avoiding of gluttony or drunkenness, that your families be not neglected or injured, nor you disabled from working.

6. *Behaviour towards a strange Brother.*

You are cautiously to examine him, in such a method as prudence shall direct you, that you may not be imposed upon by an ignorant false pretender, whom you are to reject with contempt and derision, and beware of giving him any hints of knowledge.

BUT if you discover him to be a true and genuine Brother, you are to respect him accordingly; and if he is in want, you must relieve him if you can, or else direct him how he may be relieved: You must employ him some days, or else recommend him to be employed. But you are not charged to do beyond your ability; only to prefer a poor Brother, that is a good man and true, before any other poor people in the same circumstances.

Finally, ALL these charges you are to observe, and also those that shall be communicated to you in another way; cultivating brotherly love, the Foundation and Cape-stone, the Cement and Glory of this ancient Fraternity, avoiding all wrangling and quarreling, all slander and backbiting, nor permitting others to slander any honest Brother, but defending his character, and doing him all good offices, as far as is consistent with your honour and safety, and no farther. And if any of them do you injury, you must apply to your own or his Lodge: and from thence you may appeal to the Grand Lodge at the Quarterly Communication, and from thence to the annual Grand Lodge, as has been the ancient laudable conduct of our Fore-fathers in every nation; never taking a legal course, but when the case cannot be otherwise decided, and patiently listening to the honest and friendly advice of Master and Fellows, when they would prevent your going to law with strangers; or would excite you to put a speedy period to all law-suits, that so you may mind the affair of Masonry with the
more

more alacrity and success; but with respect to Brothers or Fellows at law, the Master and Brethren should kindly offer their Mediation, which ought to be thankfully submitted to by the contending Brethren; and if that submission is impracticable, they must however carry on their process, or law-suit, without wrath and rancor (not in the common way,) saying or doing nothing which may hinder Brotherly love, and good offices to be renewed and continued; that all may see the benign influence of Masonry, as all true Masons have done from the beginning of the world, and will do to the end of time.

Amen, so mote it be.

A short charge to be given to new admitted Brethren.

YOU are now admitted by the unanimous consent of our Lodge, a Fellow of our most antient and honourable society, antient as having subsisted from time immemorial, and honourable as tending in every particular to render a man so, that will be but conformable to its glorious precepts. The greatest monarchs in all ages, as well of Asia and Africa as of Europe, have been encouragers of the Royal art, and many of them have presided as Grand-masters over the Masons in their respective dominions; nor think it any diminution to their imperial dignities to level themselves with their Brethren in Masonry, and to act as they did. The world's great Architect is our Supreme Master, and the unerring rule he has given us, is that by which we work. Religious disputes are never suffered in the Lodge, for, as Masons, we only pursue the universal religion, or the religion of nature: this is the cement which unites men of the most different principles in one sacred band, and brings together those who were the most distant from one another.

THERE are three general heads of duty which Masons ought always to inculcate, *viz.* to God, our neighbours, and ourselves. To God, in never mentioning his name but with that reverential awe which becomes
a crea-

a creature to bear to his Creator, and to look upon him always as the *Summum bonum* which we came into the world to enjoy: and according to that view to regulate all our pursuits. To our neighbours, in acting upon the square, or doing as we would be done by. To ourselves, in avoiding all intemperances and excesses, whereby we may be rendered incapable of following our work, or led into a behaviour unbecoming our laudable profession; and in always keeping within due bounds, and free from all pollution.

In the state, a Mason is to behave as a peaceable and dutiful subject, conforming chearfully to the government under which he lives: He is to pay a due deference to his superiors, and from his inferiors he is rather to receive honour with some reluctance, than to extort it: He is to be a man of benevolence and charity, not sitting down contented while his fellow-creatures (but much more his Brethren) are in want, and it is in his power, without prejudicing himself or family, to relieve them. In the Lodge he is to behave with all due decorum, lest the beauty and harmony thereof should be disturbed and broke. He is to be obedient to the Master and presiding officers, and to apply himself closely to the business of Masonry, that he may sooner become a proficient therein, both for his own credit, and for that of the Lodge. He is not to neglect his own necessary avocations for the sake of Masonry, nor to involve himself in quarrels with those who thro' ignorance may speak evil of, or ridicule it. He is to be a lover of the arts and sciences, and to take all opportunities of improving himself therein. If he recommends a friend to be made a Mason, he must vouch him to be such as he really believes will conform to the aforesaid duties: lest by his misconduct at any time, the Lodge should pass under some ill imputations. Nothing can prove more shocking to all faithful Masons than to see any of their Brethren profane or break through the sacred rules of their order, and such as can do it they wish had never been admitted.

The ancient manner of CONSTITUTING a
LODGE.

A NEW Lodge, for avoiding many irregularities, should be solemnly constituted by the grand master, with his deputy and wardens; or, in the grand master's absence, the deputy who acts for his worship, the Senior grand warden as deputy, the Junior grand warden as the Senior, and a present master of a Lodge as the Junior.

OR if the deputy is also absent, the grand master may depute either of his grand wardens, who can appoint others to be grand-officers pro tempore.

The Lodge being opened, and the Candidates, or the new master and wardens being yet among the Fellow-crafts, the grand master shall ask his deputy, if he has examined them, and finds the candidate master well skilled in the noble science and the Royal art, and duly instructed in our mysteries, &c.

THE deputy, answering in the affirmative, shall, by the grand master's order, take the candidate from among his fellows, and present him to the grand master, saying, 'Right worshipful grand master, the Brethren here desire to be formed into a Lodge; and I present my worthy Brother A. B. to be their master, whom I know to be of good morals and great skill, true and trusty, and a lover of the whole Fraternity, wheresoever dispersed over the face of the earth.'

THEN the grand master, placing the candidate on his left hand, having asked and obtained the unanimous consent of the Brethren, shall say, 'I constitute and form these good Brethren into a new Lodge, and appoint you Brother A. B. the Master of it, not doubting of your capacity and care, to preserve the cement of the Lodge,' &c. with some other expressions that are proper and usual on that occasion, but not proper to be written.

UPON this, the deputy shall rehearse the charges of a master; and the grand master shall ask the candidate, saying, 'do you submit to these charges, as masters have
' done

'done in all ages?' and the new master signifying his cordial submission thereunto,

THE grand master shall, by certain significant ceremonies and ancient usages, instal him, and present him with the book of Constitutions, the Lodge book, and instruments of his office; not altogether, but one after another: and after each of them, the grand master or his deputy shall rehearse the short and pithy charge that is suitable to the thing presented.

NEXT, the members of this new Lodge, bowing altogether to the grand master, shall return his worship their thanks; and shall immediately do homage to their new master, and signify their promise of subjection and obedience to him by the usual congratulation.

THE deputy and grand wardens, and any other brethren present, that are not members of this new Lodge, shall next congratulate the new master; and he shall return his becoming acknowledgments to the grand master first, and to the rest in their order.

THEN the grand master orders the new master to enter immediately upon the exercise of his office, viz. in choosing his wardens: and, calling forth two Fellow crafts (Master Masons) presents them to the grand master for his approbation, and to the new Lodge for their consent; Upon which,

The Senior or Junior grand warden, or some Brother for him, shall rehearse the charges of each warden of a private Lodge: and they signifying their cordial submission thereunto,

THE new master shall present them singly, with the several instruments of their office, and in due form instal them in their proper places: and the Brethren of this new Lodge shall signify their obedience to those new wardens by the usual congratulation.

THEN the grand master gives all the brethren joy of their new master and wardens, and recommends Harmony; hoping their only contention will be a laudable emulation in cultivating the Royal art and the social virtues.

UPON which, all the new Lodge bow together in returning thanks for the honour of this Constitution.

THE grand master also orders the Secretary to register this new Lodge in the grand Lodge-book, and to notify

tify the same to the other particular Lodges; and after the master's song, he orders the grand warden to close the Lodge.

THIS is the sum, but not the whole ceremonial by far; which the grand officers can extend or abridge at pleasure; explaining things that are not fit to be written: though none but those, that have acted as grand officers, can accurately go through all the several parts and usages of a new constitution, in the just Solemnity.

*A PRAYER to be used of Christian Masons at the em-
pointing of a Brother: Used in the Reign of Ed-
ward. IV.*

THE mighty God and Father of Heaven, with the wisdom of his glorious Son, thro' the goodness of the Holy Ghost, that hath been three persons in one Godhead, be with us at our beginning, give us grace to govern in our living here, that we may come to his bliss that shall never have an end.

A PRAYER to be used at the Admission of a Brother.

O Most glorious and eternal God, who art the chief Architect of the created universe! grant unto us, thy servants, who have already entered ourselves into this most noble, ancient, and honourable Fraternity, that we may be solid and thoughtful, and always have a remembrance of those sacred and holy things we have taken on us, and endeavour to instruct and inform each other in Secrecy, that nothing may be unlawfully or illegally obtained, and that these persons who are now to be made Masons, may be worthy Members, and may they, and all of us, live as men, considering the great end for which thy goodness has created us; and do thou, O God, give us wisdom to contrive in all our doings, strength to support in all difficulties, and beauty to adorn those heavenly mansions where thy honour dwells; and grant, O Lord, that we may agree together in brotherly love and charity one towards another; and in all
our

our dealings in the world, do justice to all men, love mercy, and walk humbly with thee, our God; and, at last, may an abundant entrance be administered unto us, into thy kingdom, O Great Jehovah.

Now unto the King eternal, immortal, invisible, the only wise God, be the kingdom, power, and glory, for ever and ever. Amen.

Another PRAYER.

MOST holy and glorious Lord God, thou Architect of Heaven and earth, who art the giver of all good gifts and graces: and hath promised that where two or three are gathered together in thy name, thou wilt be in the midst of them: In thy name we assemble and meet together, most humbly beseeching thee to bless us in all our undertakings, to give us thy holy Spirit, to enlighten our minds with wisdom and understanding, that we may know and serve thee aright, that all our doings may tend to thy glory, and the salvation of our souls: and we beseech thee, O Lord God, to bless this our present undertaking, and to grant that this our brother may dedicate his life unto thy service, and be a true and faithful brother among us; endue him with divine wisdom, that he may, with the Secrets of Masonry, be able to unfold the mysteries of godliness and christianity. *This we humbly beg in the name, and for the sake of Jesus Christ, our Lord and Saviour. Amen.*

A PRAYER.

THAT the great Architect of the Universe, the All-knowing, Almighty, and Eternal God, who hath made us Masons, would through his grace and mercy to mankind pardon and forgive our enemies, and bring them to a sense of their errors, and take from them those fatal prejudices with which they bar their breasts against the force of truth, and fortify themselves in darkness, ignorance and falsehood, to the end that the workers in the great work, in whatsoever part of the earth they may be scattered, may not only magnify thy great and glorious name, O Jehovah, but may be saved from all troubles and persecutions; that the glorious structure may arrive at the height of heavenly perfection:

A P P E N D I X, &c.

Act of the Associate synod concerning the MASON-OATH.

First published in the Scots Magazine, for August 1757.

Edinburgh August 25. 1757.

WHEREAS an oath is one of the most solemn acts of religious worship, which ought to be taken only upon important and necessary occasions; and to be sworn in truth, in judgment, and in righteousness, without any mixture of sinful, profane, or superstitious devices:

And whereas the synod had laid before them, in their meeting at Stirling, on the 7th. of March 1745, an overture concerning the Mason-Oath, bearing, That there were very strong presumptions, that among Masons an oath of secrecy is administered to intrants into their society, even under a capital penalty, and before any of those things which they swear to keep secret be revealed to them; and that they pretend to take some of these secrets from the Bible; beside other things, which are ground of scruple, in the manner of swearing the said oath; and therefore overturing, that the synod would consider the whole affair, and give directions with respect to the admission of persons engaged in that oath to sealing ordinances:

And whereas the synod, in their meeting at Stirling, on the 26th. of September 1745, remitted the overture concerning the Mason oath to the several sessions subordinate to them, for their proceeding therein, as far as they should find practicable, according to our received and known principles, and the plain rules of the Lord's word, and found reason:

And whereas the synod, in their meeting at Edinburgh, on the 6th. of March 1755, when a particular cause about

bout the Mason-oath was before them,—did appoint all the sessions under their inspection, to require all persons in their respective congregations, who are presumed or suspected to have been engaged in that oath, to make a plain acknowledgement, whether or not they have ever been so; and to require that such as they may find to have been engaged therein, should give ingenious answers to what further inquiry the sessions may see cause to make, concerning the tenor and administration of the said oath to them;—and that the sessions should proceed to the purging of what scandal they may thus find those persons convicted of, according to the directions of the above-mentioned act of synod in September 1745.

And whereas the generality of the sessions have, since the aforementioned periods, dealt with several persons under their inspection about the Mason-oath; in the course of which procedure, by the confessions made to them, they have found others, beside those of the Mason-craft, to be involved in that oath: And the synod finding it proper and necessary to give more particular directions to the several sessions, for having the hainous profanation of the Lord's name by that oath purged out of all the congregations under their inspection:

Therefore the synod did, and hereby do appoint, that the several sessions subordinate to them, in dealing with persons about the Mason-oath, shall particularly interrogate them,—If they have taken that oath, and when and where they did so? If they have taken the said oath, or declared their approbation of it, oftner than once, upon being admitted to a higher degree in a Mason-lodge? If that oath was not administered to them, without letting them know the terms of it, till in the act of administering the same to them? If it was not an oath binding them to keep a number of secrets, none of which they were allowed to know before swearing the oath? If, beside a solemn invocation of the Lord's name in that oath, it did not contain a capital penalty about having their tongues and hearts taken out in case of breaking the same? If the said oath was not administered to them with several superfluous ceremonies; such as, the stripping them of, or requiring them to deliver up, any thing of metal which they had upon them,—and making them

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kneel upon their right knee bare, holding up their right arm bare, with their elbow upon the Bible, or with the Bible laid before them,—or having the Bible, as also the square and compasses, in some particular way applied to their bodies? and, If among the secrets which they were bound by that oath to keep, there was not a passage of scripture read to them, particular 1 Kings vii. 21. with or without some explication put upon the same, for being concealed?

Moreover, the synod appoint, that the several sessions shall call before them all persons in their congregation who are of the Mason-craft, and others whom they have a particular suspicion of, as being involved in the Mason-oath, except such as have been already dealt with, and have given satisfaction upon that head; and that, upon their answering the first of the foregoing questions in the affirmative, the sessions shall proceed to put the other interrogatories before appointed: As also, that all persons of the Mason craft, applying for scaling ordinances, and likewise others concerning whom there may be any presumption of their having been involved in the Mason-oath, shall be examined by the ministers if they have been so: and upon their acknowledging the same, or declining to answer whether or not,—the ministers shall refer them to be dealt with by the sessions, before admitting them to these ordinances: And that all such persons offering themselves to the sessions for joining in covenanting-work, shall be then examined by the sessions as to their concern in the aforesaid oath.

And the synod further appoint, that when persons are found to be involved in the Mason-oath, according to their confessions in giving plain and particular answers to the foregoing questions, and professing their sorrow for the same; the said scandal shall be purged by a sessional rebuke and admonition,—with a strict charge to abstain from all concern afterwards in administering the said oath to any, or enticing any into that snare, and from all practices of amusing people about the pretended mysteries of their signs and secrets: But that persons who shall refuse or shift to give plain and particular answers to the foregoing questions, shall be reputed under scandal.

dal, incapable of admission to sealing ordinances, till they answer and give satisfaction as before appointed.

And the synod refer to the several sessions to proceed unto higher censure as they shall see cause, in the case of persons whom they may find involved in the said oath with special aggravation, as taking or relapsing into the same, in opposition to warnings against doing so.

And the synod appoint, that each of the sessions under their inspection shall have an extract of this act, to be inserted in their books, for executing the same accordingly.

An impartial Examination of the act of the Associate Synod against the FREE-MASONS,

[First published in the Edinburgh Magazine for October 1757.]

THE Society of *free masons*, which, notwithstanding the opposition of human power, civil and ecclesiastic, has now subsisted for many ages, and always maintained its inseparable character of Secrecy, Prudence, and good Manners, stands at this day in such high repute, that an apology in its behalf is certainly unnecessary.

PUBLICK Esteem has always been reputed a crime in the eyes of Malevolence; and Virtue and Goodness have always been held as declared enemies, by Hypocritical Sanctity and Bigot Zeal. To such impure sources alone can be attributed a very extraordinary Act, lately pronounced against this Venerable Society, by the Synod of the Associate Brethren, and published in the Scots Magazine for August 1757.

FROM this act the practices of this Holy Association appear so agreeable to those of the Roman Catholic Church, that they afford a shrewd suspicion, that the Principles from which such practices result, are of the same nature, and have the same dangerous tendency, with those professed by the Roman See.

IN the year 1738, his Holiness at Rome, by the plenitude of the Apostolic power, issued a declaration condemnatory of the Society of *free masons*; with an absolute prohibition to all the Faithful in Christ, to enter into, promote, or favour that Society, under no less penalty than an *ipso facto* Excommunication; and the help of the secular arm is commanded to enforce the execution of this declaration. By an edict, consequent to this declaration, informations are commanded, under the severest corporal punishment; and encouraged by an assurance from the Infallible Chair, "That oaths of secrecy in matters already condemned, are thereby rendered void, and lose their obligation."

LET it be recorded in history, to the honour of their Holinesses the Associate Synod in Scotland, That, in the year 1757, they also thundered out their tremendous Bull against *free masons*: Whereby all their votaries are enjoined to reveal every thing which under the sanction of a solemn oath they are obliged to conceal, they are thereafter to abstain from such societies themselves: nor are they to entice others to enter into them, under the terrible certification of being reputed under Scandal, debarred from Sealing Ordinances, and subjected to higher Censure, as there should appear cause.

THE professed reasons which brought the Fraternity under the Papal displeasure, were, That they confederated persons of all religions and sects, under a shew of natural honesty, in a close and inscrutable bond, and under certain ceremonies, which, by an oath taken on the Bible, they obliged them, by the imprecation of heavy punishments, to preserve with inviolable secrecy.

These urged by the Seceders as the motive of their proceedings, are, That the Masons administered their oath of secrecy, under a capital penalty, without first declaring what the matters to be concealed are; and that some of these things are taken from the Bible. And the publishers of the Scots Magazine very quaintly insinuate another reason, That the whole matters thus communicated under the strictest ties of secrecy, are a bundle of trifles and inconsistencies, unworthy of the solemnity of an oath: This they do by a reference made to a pretended discovery of the secrets of Masonry, published

in their Magazine 1755, p. 133. and communicated to them, it may be presumed, by the same correspondents.

THE great conformity betwixt these two Bulls leave small room to doubt but the last, as well as the first, would have had the sanction of corporal punishments, if God, for the curse of mankind, had strengthened the hands, and seconded the intolerating views of its authors with secular power. They have not, however, omitted what was within their grasp; but have attempted to erect a dominion over the consciences of mankind, by assuming a power of dispensing with human obligations. This is a privilege, which, however envied, the reformed clergy have hitherto left, together with his pretended infallibility, in the possession of their elder brother at Rome; till, in this more enlightened age, these bold assertees of the Christian rights have dared to reclaim and vindicate it as their own: for, should Antichrist enjoy any benefit which the Saints are not better intitled to?

This is not the least engine which has been successfully employed to rear up and support the enormous fabric of the Roman hierarchy. The most solemn treaties betwixt princes and states, the allegiance of subjects to their sovereigns, the obligations of private contracts, the marriage-vow, and every other the most sacred bond of human society, are dissolved, and fly off at the breath of this dispensing power, like chaff before the wind: and to this, as to their native source, may be ascribed those many wars and devastations, rebellions, massacres, and assassinations, with which every page of the history of the Christian world is defiled. Is it possible that a doctrine attended with such a train of dreadful consequences can have any foundation either in reason or revelation?

THE nature of an oath, particularly of a promissary oath, which this pretended power only respects, comprehends a solemn invocation of the name of God, the Supreme and Omniscient Being, the Searcher of the hearts and the Trier of the reins of the children of men, not only as an impartial Witness * of what is promised, but likewise as the Judge, and certain Avenger of perjury; falsehood and deceit. The performance of the oath

becomes

* Jer. xlii. 5.

becomes thereby cognoscible by the Omniscience of the Divine Tribunal †; and his Justice and Omnipotence will not fail to pour out the phial of his threatened vengeance upon that execrated head which has dared to invoke the name of the Lord in vain ‡.

Such are the conclusions of sound Reason, warranted by Scripture. Can it then be imagined, that God has left it in the power of man to alter these established rules of his judgments and procedure? Would not this be, as the poet says, to

Snatch from his hand the balance and the rod,
Rejudge his justice, be the God of GOD?

POPE.

There arises likewise from an oath a requisitorial right to the person in whose behalf it is conceived. The thing promised becomes his property; of which, so far as the acquisition does not infringe any anterior obligation, he cannot be defrauded by any dispensing power, without manifest injustice, and the exercise of an arbitrary and despotic authority.

THE cause of introducing oaths into civil society affords another forcible argument against this dispensing power. The natural and indispensable obligations to justice and equity, even assisted by the fear of civil punishments, were found insufficient to correct the depravity of the human mind, and prevent a bias to apparent self-interest in the performance of mutual contracts. It was found necessary to assume the aid of Religion, and upon the faith of an oath to establish a mutual trust. This arises from a confidence, that he who swears, will never violate that promise to which he called God to be his witness, and of the breach whereof he has obtested him to be the judge and avenger. But, if there is any where on earth lodged a power of absolving from these obligations, mutual terror and diffidence must take place of the
happi-

† Jer. xxix. 23.

‡ Zech. v. 4. *Jurisjurandi contempta religio satis Deum ultorem habet. Pand. l. 2. c. de Reb. cred. et Jurejur.*

happiness and tranquility expected from civil society, of which the utter subversion must ensue.

However extraordinary this claim may appear, his holiness the pope arrogates it to himself very consistently with his other high attributes. He is the viceroy of God, and under him the spiritual Lord of the universe. All mankind are his subjects, and every oath, every contract, is with a reversion of its being to him well-pleasing.

But upon what consistent bottom their holinesses the brethren of the association found their *absolving power*, is not so evident. Perhaps, like the Jesuits, those expert casuists, and subtle divines, they will distinguish, and resolve it into a declaratory; whereby, from their profound knowledge, they only shew that certain oaths, from the particular circumstances that attend them, are unjust or wicked; and the performance of them will not therefore be expected by God; nor is it exigible by man, or obligatory on the conscience.

In this view let us examine their conduct towards the *free-masons*; and endeavour to explore on which side the imputation of blasphemy and impiety will fall.

In this conflict the match is very unequal. A *free-mason*, while he defends the mysteries of the craft, is at every step under the awe and reverence of his oath. He cannot therefore exhibit those mysteries to view, or subject them to examination. He must then, like the lion in the fable, suppose the picture such as it is represented by his antagonists.

Untainted probity frequently meets with strong opposition from villainy supported by fraud. Experience has taught her to oppose prudence to cunning, and secrecy and resolution to the dark designs and dire machinations of her foes. But the depravity or facility of mankind soon discovered the difficulty of attaining that degree of secrecy, upon which the success of enterprize must often depend; and from a confidence of which resolution and activity result. To remedy this defect, religion opportunely interposes, and affords the sanction of an oath; under the security of which, the schemes suggested, and maturely planned by judgment, are entrusted to prudence and resolution for their execution.

Hence oaths of secrecy have become one of the necessary hinges of government; they have been adopted by every civil state; and every branch of administration requires them. To them must be ascribed the success of the greatest enterprizes. Under their influence the noble, generous plan of British liberty was matured into execution, and the purposes of popish tyranny rendered abortive by the revolution: and to them the *free mason* owns his grateful acknowledgements, for the unrestrained liberty of defending his craft, and of detecting the damnable principles and black practices of the pretended messengers of CHRIST, without the dread of a merciless inquisition. The innocence of such oaths cannot then be doubted; and their necessity sufficiently sanctifies their use,

But it seems the Seceders hold it a crime to exact an oath of secrecy, before the things required to be kept secret are revealed. Can any thing be more ridiculous than this objection? The purposes of such oaths would thereby be disappointed: for the secret would be communicated without any security or obligation to preserve it; and it would then become optional to grant it or not. Cromwel, that Arch-politician, when he imagined his secretary's clerk, who was fast asleep, had overheard him deliver some important orders, would not trust to the security of a subsequent oath, and thought that secrecy could be assured only by his immediate death. The common practice of the world refutes the objection, which could not only proceed from those whose want of modesty equals that of their honesty.

Mankind is so prone to religion, that it requires only confidence enough, for any persons, however unqualified, to assume the character of spiritual guides, and they will not fail to obtain votaries. These, from that same tendency, soon yield up their judgment and consciences to the direction of their teachers; and their affections or antipathies, which become no longer their own, are pointed at particular objects, as the zeal or private interest of their priests shall dictate.

One distinguishing characteristic of the associate brethren seems to be, an abhorrence of every oath not devised by themselves, and framed to promote the interest of

of faction, rebellion, and schism*. They have not as yet, however, perverted the morals of all their followers; some of them, notwithstanding of all their endeavours, still retain a regard for an oath as the sacred and inviolable bond of society. This, they perceived, was a check to their ambitious views of an unlimited obedience from their people. It was therefore necessary to diminish that reverence, in hopes that when their deluded flock had learned to over-leap the fence in one instance, they would not be scrupulous to do it in any other. And for this end the nature of an oath of secrecy is deliberately misrepresented, and rashness and profanity ascribed to it.

As I am obliged to *suppose* the secrets of *masonry* such as they are represented by the associate bretheren, I shall follow the order laid down for their interrogatories in in their act.

They object, That the mason-oath is administered by an invocation of the name of God, attended with certain rites and ceremonies of a superstitious nature, and under a capital penalty.

By attending to the nature of an oath, it will appear, that the obtesting God as a witness and avenger, necessarily implies an imprecation of his wrath; which, if the doctrine of providence is believed, must imply all temporal, as well as eternal punishments: it matters not whether any penalty is expressed; nor does the doing so, in any degree, alter the nature of the obligation†.

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* They have in their synods condemned as unlawful, the clauses in Burgeſs oaths, with respect to religion and allegiance to the king.

† Illud videtur eſſe certum, omne juramentum promiſſorium, quacunque forma concipiatur, explicatiore vel contractiore, utramque virtualiter continere atteſtationem, ſc. et. execrationem. Nam in juramento, et execratio ſupponit atteſtationem, ut quid ſibi prius; et atteſtatio ſubinfert execrationem ut ſuum neceſſarium conſequens. *Saunderson, de oblig. juram. præſ. l. 1. §. x.*

As to the ceremonies pretended to be adhibited to this oath, they appear to be innocent in themselves: and if the masons use any such, instead of ascribing these to a superstitious regard, charity would conclude they were not without an emphatic and allegorical meaning.

Oaths have almost universally had some rite or ceremony annexed, which, however insignificant in themselves, were originally expressive of something that tended to increase the awe and respect due to that solemn act. The Casuists all agree, that tho' the oath is equally obligatory without them, the perjury is however increased by the solemnity. All nations have adopted them: The Hebrews, by putting their hand below the thigh of the person to whom they swore*; the Pagans, by taking hold of the altar†; and both, pretending their hands to heaven‡: in which last, they have been followed by all Christian nations; some of whom particularly our sister kingdom, when they take an oath, touch or kiss the holy Gospels: and not only so, but every private society, every court of justice have forms of administering oaths, peculiar to themselves. Shall not then the society of *free masons* be allowed that privilege, without the imputation of superstition and idolatry?

The matter of the oath comes next under consideration. The free-masons pretend to take some of their secrets from the bible. A grievous accusation truly! "Jack," "in the Tale of a Tub, could work his father's will in—" "to any shape he pleased; so that it served him for a—" "night-cap when he went to bed, or an umbrella in—" "rainy

* Gen. xxiv. 2.—xivii. 29.

† Et, ut mos Graecorum est, Jurandi causa, ad aras accederet. *Cic. pro Balbo*

‡ Gen. xiv. 22.

Suspiciens coelum, tenditque ad sidera dextram,
Haec eadem, Aenea, terram, mare, sidera juro.

VIRG. l. 12. v. 196.

“ rainy weather. He would lap a piece of it about a fore toe; or, when he had fits, burn two inches under his nose; or, if any thing lay heavy on his stomach, scrape off and swallow as much of the powder as would lie on a silver penny; They were all infallible remedies.” But it seems Knocking Jack of the North will not all these pearls to be cast before swine, and reserves them only for his special favourites. What magical virtue there can be in the words of the sacred passage mentioned in the act*, the world will be at a loss to discover; and the holy brethren, so well versed in mysteries, are the most proper to explain.

But there are other things which are ground of scruple in the manner of swearing of the said oath. This the ~~author~~ had not thought fit to mention: But their publisher has supplied the defect, by a reference to A Mason's Confession of the Oath, Word, and other Secrets of his Craft†; which indeed contains variety of matters insignificant, and ridiculous in themselves, and only fit for the amusement of such persons as the ignorance and incoherence of the author display him to be.

The *free mason* does not think himself at all concerned to defend and support whatever nonsense shall be fathered upon the craft by the ignorant and malevolent. The honour of the fraternity is not in the least tarnished by it.

The whole narrative, particularly the method of discovering a mason, the prentice's shirt, and the Monday's lesson, cannot fail to move laughter even in gravity itself. But absurd and ridiculous as the whole of this matter must appear, a passion of another nature is thereby excited, which respects the discoverer himself; and that is an honest indignation of the perjury he has committed. For if this person, scrupulously conscientious as he is represented, was actually under the oath he pretends, however trifling and insignificant the thing itself might be; yet, in the opinion of the most eminent casuists, he was obliged to keep his oath; the respect due to truth and falsehood being the same in trivial matters as

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in

* 1 Kings vii. 21.

† Vide Scots Mag. 1755, p. 133.

in those of greater importance; otherwise God must be invoked as witness to a lie*.

But, if ignorance or imbecillity, deluded by hypocritical sanctity, or head-strong zeal, can afford any alleviation, (for an absolute acquittance it cannot) the charge must fall with redoubled weight upon those who induced him, and would induce others, over whom this influence extends, to put such an affront upon the honour of God, and to habituate themselves to the practice of insincerity and injustice towards man, Is not this to adopt the practices and opinions of their religious predecessors, in hypocrisy, sedition, and rebellion? who held, That

Oaths were not purpos'd more than Law.
To keep the good and just in awe;
But to confine the bad and sinful,
Like moral cattle, in a pinfold.

Butler.

The natural curiosity of mankind, always eager and impetuous in the pursuit of knowledge, when disappointed of a rational account of things, is apt to rest upon conjecture, and often embraces a cloud in place of the goddess of truth. So has it fared with the secret of *masonry*. That society, tho' venerable for its antiquity, and respectable for its good behaviour, has, thro' falsehood and misrepresentation, groundlessly awakened the jealousy of states, and the obloquy of malicious tongues. Their silence and secrecy, as they gave ample room for the most extravagant conjectures, so they likewise afforded an opportunity for the grossest imputations, without fear of a refutation. They have been traduced as atheists and blasphemers, branded as idolaters and ridiculed as the dupes of nonsense. The hard names liberally bestowed on their secrets by the Seceders, partake of all these†; but their proof relates only to the last: and indeed; it seems rather like the delirious ravings of a brain-sick head, inflamed with the fumes of Enthusiasm, than a rational

* Saunderson, de obl. jur. prael. 3. §. 15.

† Vid. Scots Magazine 1755, P. 137.

a rational design to expose them. Its publication is an affront upon the judgment of the world; no less than inserting it in the *Scots Magazine*, is an impeachment upon the taste of the readers of that collection.

To remove such prejudices, and in some degree to satisfy the world and inquisitive cavillers, *masons* have condescended to publish what opinions they maintained, with respect to the great principles of human action. Their belief in God is founded upon the justest notion of his being and attributes, drawn from the light of nature assisted by revelation. They never enter into the speculative regions, so much cultivated by divines: What cannot be comprehended in his nature, they leave as incomprehensible. They adore his Infinite Being, and reckon it the perfection of mankind to imitate his communicable perfections. Their duty to their superiors, to their neighbours, and to themselves, are all expressed in a manner the most agreeable to the soundest morality. And when their actions and behaviour, which alone are subject to human observation, and affect human society, are conformable to such principles, no power on earth has a right to enquire farther.

The *free mason* professes a particular regard to the liberal arts; and he makes no scruple to own, that many of his secrets have a reference to them. From these, just notions of order and proportion are attained, and a true taste of symmetry and beauty is formed. And as the transition from the beauties of the natural to those of the moral species are so easy and apparent; if there is any virtue, if there is any praise, instead of slander and defamation, protection and encouragement ought to be his reward.

Men of the greatest power and dignity, the divine and the philosopher, have not been ashamed, in all ages, to own their relation to this Society, and to encourage and protect it by their power and influence. But, should this combination terminate in nothing but wickedness and folly, can it be imagined, either that men of honour, wisdom and integrity, would lend their countenance to fraud, and encourage folly, merely to make the world stare? or that an association, resting on so unstable a foundation,

dation, could so long have subsisted, without the cement of mutual trust and confidence, which result from virtue and consistency alone?

THE Free-mason, conscious of his integrity, and persuaded of the good tendency of his principles to promote the purposes of virtue and human happiness, beholds with contempt the impotent efforts of envy and ignorance, however sanctified the garb, or dignified the title they may assume. In his Lodge, which he considers as the school of justice, love, and benevolence, he is taught to oppose truth to misrepresentation, good humour and innocent mirth to sourness and grimace, the certain signs of malice and imposture.——To attend the importunate calls of his enemies, would be to interrupt his tranquillity; and therefore, wrapt in his own innocence, he despises their impotent attacks, and for the future will disdain to enter the lists with champions so weak and ignorant, so deluded and deluding.

R. A. M. T. L.

Edin. Oct. 25. }
1757. }

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An ADDRESS made to the Body of Free and
Accepted MASONS,

Assembled at a Quarterly COMMUNICATION, held near
Temple-Bar, December 11. 1735.

By MARTIN CLARKE, M. A. Junior Grand Warden.

THE chief pleasures of society, *viz.* good conversation, and the consequent improvements, are rightly presumed, Brethren, to be the principal motive of our first entering into, and then of propagating our craft, wherein those advantages, I am bold to say, may be better met with, than in any society now in being; provided we are not wanting to ourselves, and will but consider, that the basis of our Order is indissoluble Friendship, and the cement of it unanimity and brotherly love.

THAT these may always subsist in this society, is the sincere desire of every worthy brother; and, that they may do so in full perfection here, give me leave to lay before you a few observations, wherein are pointed out those things, which are the most likely to discompose the harmony of conversation, especially when it turns upon controverted points. It is, brethren, a very delicate thing to interest one's self in a dispute, and yet preserve the decorum due to the occasion. To assist us a little in this matter, is the subject of what I have at present to offer to your consideration; and, I doubt not, but the bare mention of what may be disagreeable in any kind of debate, will be heedfully avoided by a body of gentlemen, united by the bonds of brotherhood, and under the strictest ties of mutual love and forbearance.

By the outward demeanor it is, that the inward civility of the mind is generally expressed; the manner and circumstance of which, being much governed and influenced by the fashion and usage of the place where we live, must, in the rule and practice of it, be learned by observation,

vation, and the carriage of those who are allowed to be polite and well bred. But the more essential part of civility lies deeper than the outside, and is that general good-will, that decent regard, and personal esteem for every man, which makes us cautious of shewing in our carriage toward him any contempt, disrespect or neglect. 'Tis a disposition that makes us ready on all occasions to express, according to the usual way and fashion of address, a respect, a value and esteem for him, suitable to his rank, quality and condition in life. It is, in a word, a disposition of the mind, visible in the carriage, whereby a man endeavours to shun making another uneasy in his company.

For the better avoiding of which, in these our conventions, suffer me, Brethren, to point out to you four things, directly contrary to this the most proper and most acceptable conveyance of the social virtues, from some one of which, incivility will generally be found to have its rise, and of consequence that discord and want of harmony in conversation, too frequently to be observed.

THE first of these is a natural roughness, which makes a man uncomplaisant to others; so that he retains no deference, nor has any regard to the inclinations, temper or condition of those he converses with. 'Tis the certain mark of a clown, not to mind what either pleases or offends those he is engaged with. And yet one may sometimes meet with a man in clean and fashionable clothes, giving an absolute, unbounded swing to his own humour herein, and suffering it to jostle or overbear every thing that stands in its way, with a perfect indifference how people have reason to take it. This is a brutality every one sees and abhors. It is what no one can approve or be easy with, and therefore it finds no place with those who have any tincture of good-breeding; the end and design of which is, to supple our natural stiffness, and to soften mens tempers, that they may bend and accommodate themselves to those, with whom they have to do.

CONTEMPT is the second thing inconsistent with good-breeding, and is intirely averse to it. And if this want of respect be discovered; either in a man's looks, words or gesture, come it from whom it will, it always brings
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uneasiness and pain along with it: For no body can contentedly bear to be slighted.

A THIRD thing of the like nature is censoriousness, or a disposition to find fault with others. Men, whatever they are guilty of, would not chuse to have their blemishes displayed and set in open view. Failings always carry some degree of shame with them; and the discovery, or even imputation of any defect is not 'born by them without uneasiness.

RAILLERY must be confessed to be the most refined way of exposing the faults of others; and, because 'tis commonly done with some wit, in good language, and entertains the company, people are apt to be led into a mistake, that where it keeps within fair bounds, there is no incivility in it. The pleasantry of this sort of conversation introduces it often therefore among people of the better sort; and such talkers, it must be owned, are well heard, and generally applauded by the laughter of the standers by: But it ought at the same time to be considered, that the entertainment of the company is at the cost of the person, who is painted in burlesque characters, who therefore cannot be without some uneasiness on the occasion, unless the subject, on which he is rallied, be matter of commendation; in which case the pleasant images, which make the raillery, carrying with them praise as well as sport, the rallied person finding his account in it, may also take a part in the diversion.

BUT in regard the right management of so nice a point, wherein the least slip may spoil all, is not every body's talent, it is better, that such as would be secure of not provoking others, should wholly abstain from raillery, which by a small mistake, or wrong turn, may leave upon the mind of those, who are stung by it, the lasting memory of having been sharply, though wittily, taunted, for something censurable in them.

CONTRADICTION is also a sort of censoriousness, wherein ill-breeding much too often shews itself. Complaisance does not require, that we should admit of all the reasonings, or silently approve of all the accounts of things, that may be vented in our hearing. The opposing the ill-grounded opinions, and the rectifying the mistakes of others, is what truth and charity sometimes require

require of us; nor does civility forbid, so it be done with proper caution and due care of circumstance. But there are some men, who seem so perfectly possessed, as it were, with the spirit of contradiction and perverseness, that they steadily, and without regard either to right or wrong, oppose some one, and perhaps every one of the company, in whatsoever is advanced. This is so evident and outrageous a degree of censuring, that none can avoid thinking himself injured by it.

ALL sort of opposition to what another man says, is so apt to be suspected of censoriousness, and is so seldom received without some sort of humiliation, that it ought to be made in the gentlest manner, and couched in the softest expressions that can be found, and such as, with the whole deportment, may express no forwardness to contradict. All possible marks of respect and good-will ought to accompany it, that whilst we gain the argument, we may not lose the good inclinations of any that hear, and especially of those, who happen to differ from us.

AND here we ought not to pass by an ordinary, but a very great fault, that frequently happens in almost every dispute; I mean that of *interrupting others, while they are speaking*. This is a failing, which the members of the best regulated Confraternities among us, have endeavoured to guard against, in the bye-laws of their respective societies, and is what the R. W. Person in the chair should principally regard, and see well put in execution. Yet as it is an ill practice, that prevails much in the world, and especially where less care is taken, it cannot be improper to offer a word or two against it here.

THERE cannot be a greater rudeness than to interrupt another in the current of his discourse: For if it be not impertinence and folly to answer a man, before we know what he has to say; yet is it a plain declaration, that we are weary of his discourse; that we disregard what he says, as judging it not fit to entertain the Society with; and is in fact little less than a downright desiring that ourselves may have audience, who have something to produce, better worth the attention of the company. As this is no ordinary degree of disrespect, it cannot but give always very great offence.

THE fourth thing, Brethren, that is against civility, and therefore apt to overthrow the harmony of conversation, is Captiousness. And it is so, not only because it often produces misbecoming and provoking expressions and behaviour in a part of the company, but because it is a tacite accusation and a reproach for something ill taken, from those we are displeased with. Such an intimation, or even suspicion, must always be uneasy to Society: And as one angry person is sufficient to discompose a whole company; for the generality, all mutual happiness and satisfaction ceases therein, on any such jarring. This failing therefore should be guarded against with the same care, as either the boisterous rusticity, and insinuated contempt, or the ill natured disposition to censure, already considered and disallowed of. For as peace, ease and satisfaction are what constitutes the pleasure, the happiness, and are the very soul of conversation; if these be interrupted, the design of Society is undermined, and in that circumstance, how should brotherly love continue? Certain it is, that unless good order, decency and temper be preserved by the individuals of Society, confusion will be introduced, and a dissolution will naturally, very quickly, follow.

WHAT therefore remains is to remind the Brethren, that the Masons have ever been lovers of order. It is the business of their particular profession to reduce all rude matters to truth. Their aphorisms recommend it. The number of their lights, and the declared end of their coming together intimate the frame and disposition of mind, wherewith they are to meet, and the manner of their behaviour when assembled.

SHALL it then ever be said, that those, who by choice are distinguished from the gross of mankind, and who voluntarily have enrolled their names in this most ancient and honourable Society, are so far wanting to themselves and the order they profess, as to neglect its rules? Shall those who are banded and cemented together, by the strictest ties of amity, omit the practice and forbearance of brotherly love? Or shall the passions of those persons ever become ungovernable, who assemble purposely to subdue them?

WE are, let it be considered, the successors of those,

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who reared a structure to the honour of Almighty God, the Grand Architect of the world, which for wisdom, strength and beauty, hath never yet had any parallel. We are intimately related to those great and worthy Spirits, who have ever made it their business and their aim to improve themselves, and to inform mankind. Let us then copy their example, that we may also hope to obtain a share in their praise. This cannot possibly be done in a scene of disorder: Pearls are never found but when the sea is calm; and silent water is generally deepest.

It has been long, and still is, the glory and happiness of this Society, to have its interest espoused by the great, the noble, and the honoured of the land. Persons, who, after the example of the wisest and the grandest of Kings, esteem it neither condescension or dishonour to patronize and encourage the professors of the Craft. It is our duty, in return, to do nothing inconsistent with this favour; and being members of this body, it becomes us to act in some degree suitable to the honour we receive from our illustrious head.

If this be done at our general meetings, every good and desirable end will very probably be promoted among us. The Craft will have the advantage of being governed by good, wholesome, and dispassionate laws: The business of the Grand Lodge will be smoothly and effectually carried on: Your Grand Officers will communicate their sentiments, and receive your opinions and advice with pleasure and satisfaction: Particular Societies will become still more regular, from what their representatives shall observe here.—In a word, true and ancient Masonry will flourish; and those that are without, will come soon to know, that there are more substantial pleasures to be found, as well as greater advantages to be reaped, in our Society, orderly conducted, than can possibly be met with in any other bodies of men, how magnificent soever their pretensions may be. For none can be so amiable as that which promotes Brotherly love, and fixes that as the grand cement of all our actions; to the performance of which we are bound by an Obligation, both solemn and awful, and that, entered into by our own free and deliberate choice, and as it is to direct our lives and actions, it can never be too often repeated, nor too frequently inculcated.

A GENERAL CHARGE to MASONS.

Delivered at Christ-Church, in Boston, on the
27th. of December, 1749.

By the Rev. CHARLES BROCKWELL, A. M. his Majesty's
Chaplain at Boston, in New-England.

THE principal intention in forming societies is undoubtedly the uniting men in the stricter bands of love; for men considered as social creatures, must derive their happiness from each other: Every man being designed by Providence to promote the good of others, as he tends his own advantage; and by that intercourse to secure their good offices, by being, as occasion may offer, serviceable unto them.

CHRISTIANITY in general (for I now enter not upon the melancholy divisions so rise among us) never circumscribes our benevolence within the narrow confines of nature, fortune, profit, or personal obligation. What I would advance is this: That we restrain not our love to our next neighbour only, this being merely a point of conveniency—Nor to our acquaintance solely, this being the effect of inclination purely to gratify ourselves—We are not to caress our friends only, because gratitude and common justice require even that at our hands—Nor yet those especially from whom we expect to receive benefit, for this interest and policy will prompt us to—Nor our relations only, for this the ties of blood and meer nature dictate—Nor is our love and charity limited to them particularly who are of the same church or opinion with us: For by the very same reason that we are induced to believe ourselves in the right, they may imagine themselves so too; and what we may judge to be a perfection among ourselves, they may condemn as a blemish. Be it so then: that in some points, or rather modes of worship, we may differ or dissent from each other, yet still the

Lodge reconciles even these—There we all meet amicably, and converse sociably together—There we harmonize in principles, though we vary in punctilios—There we join in conversation, and intermingle interests—There we discover no estrangement of behaviour, nor alienation of affection—We serve one another most readily in all the kind offices of a cordial friendship. Thus are we united, though distinguished: United in the same Grand Christian Fundamentals, though distinguished by some Circumstantials: United in one important band of Brotherly Love, though distinguished by some Peculiarities of Sentiment.

FREEDOM of opinion thus indulged, but its points never discussed, is the happy influence under which the unity of this truly ancient and honourable Society has been preserved, from time immemorial. And whoever is an Upright Mason, can neither be an Atheist, Deist; or Libertine. For he is under the strictest obligation to be a good man, a true Christian, and to act with honour and honesty, however distinguished by different opinions in the circumstantials of religion. Upon which account Masonry is become the center of union, and the means of conciliating friendship among men that might have otherwise remained at perpetual distance; causing them to love as brethren, as heirs of the same hope, partakers of the same promises, children of the same God, and candidates of the same Heaven.

We read, that when Tertullus pleaded against St. Paul, that the chief accusation whereon he founded his plea, was, his being ringleader of the sect of the Nazarenes—and this sect (said the Jews) we know that every where it is spoken against. And wherefore was this sect so spoken against. Was it from any evil they knew of its professors? Or from meer ignorance or blind prejudice? We find nothing of the former, but undoubted proof of the latter. And this I take to be pretty much our case, in respect to Masonry—as flowing from the same corrupted principles. I have had the honour of being a member of this ancient and Honourable Society many years, have sustained many of its offices, and can, and do aver, in this sacred place, and before the Grand Architect of the world, that I never could observe ought therein,

therein, but what was justifiable and commendable according to the strictest rules of Society. This being founded on the rules of the gospel, the doing the will of God, and the subduing the passions, and highly conducing to every sacred and social virtue. But not to insist on my own experience, the very antiquity of our constitution furnishes a sufficient argument to confute all gain-sayers. For no combination of wicked men, for a wicked purpose, ever lasted long. The want of virtue, on which mutual trust and confidence is founded, soon divides and breaks them to pieces. Nor would men of unquestionable wisdom, known integrity, strict honour, undoubted veracity, and good sense (though they might be traped into a foolish or ridiculous society, which could pretend to nothing valuable,) ever continue in it, (as all the world may see they have done, and now do) or contribute toward supporting and propagating it to posterity.—

As to any objections that have been raised against this society, they are as ridiculous as they are groundless:—For what can discover more egregious folly in any man, than to attempt to villifie what he knows nothing of? At that rate, he may with equal justice abuse or calumniate any thing else that he is unacquainted with.—But there are some peculiar customs among us; surely these can be liable to no censure: Hath not every society some peculiarities, which are not to be revealed to men of different communities?—But some among us behave not so well as might be expected: We fear this to be too true, and are heartily sorry for it; let us therefore every one try to mend one. But even this objection is of no weight with a man of ingenuity and candour. For if the unworthiness of a professor, casts a reflection upon the profession, it may be inserted by parity of reason, that the misconduct of a christian, is an argument against christianity. But this is a conclusion which I presume no man will allow, and yet is no more than what he must subscribe to, who is so unreasonable as to insist on the other.

UPON the whole then, it appears that the rules of this society have a direct tendency to render conversation agreeable, as well as innocent; and so to influence our practice, as to be useful to others, and profitable to ourselves; for to continue in amity, and maintain a fair correspondence, to be disposed reciprocally to all offices of humanity, and to act upon mutual terms of benevolence, which are the characteristics of christianity, are likewise the cement of this society. And how good it is to assist, comfort, and relieve the oppressed, I need not now observe. Nor is it less obvious, how pleasant it is to contribute to the innocent delight, and promote the lawful advantage of one another; and always to converse with security without any the least suspicion of fraudulent, injurious, or malicious practices.

No w, in order to cherish and promote this harmony within doors and without, let us first lay hold on the surest means to stop the mouth of detraction, by endeavouring to lead a pure and unblemished life. Let us consider, my brethren, that not the reputation of one only, but that of the whole society is affected by a brother's misbehaviour. Invested as we are with that distinguishing *BADGE*, which at this day is the glory of the greatest potentates upon earth, we should scorn to act beneath the dignity of our profession. Let us then walk worthy of our vocation, and do honour to our profession.

LET US rejoice in every opportunity of serving and obliging each other; for then, and only then, are we answering the great end of our institution. Brotherly love, relief and truth, oblige us not only to be compassionate and benevolent, but to administer that relief and comfort, which the condition of any member requires, and we can bestow without manifest inconvenience to ourselves. No artful dissimulation of affection can ever be allowed among those, who are upon a level; nor can persons, who live within compass, act otherwise than upon the square, consistently with the golden rule, of doing as they would be done by. For among us, every one is, or should be another self: So that he that hates another must necessarily abhor himself also: He that prejudices another, injures his own nature; and he that doth not
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relieve a distressed brother starves a member of his own body; but then this relief is not to be bestowed upon the idle, indolent and extravagant; but upon the unfortunate, industrious, successful brother.

LET us next remember the regulations of this society are calculated, not only for the prevention of enmity, wrath, and dissension, but for the promotion of love, peace, and friendship; then here surely conversation must be attended with mutual confidence, freedom and complacency. He who neither contrives mischief against others, nor suspects any against himself, has his mind always serene, and his affections composed. All the human faculties rejoice in order, harmony, and proportion; by this our society subsists, and upon this depends its wisdom, strength, and beauty. Let therefore no narrow distinctions discompose this goodly frame, or disturb its symmetry; but when good and worthy men offer themselves, let them ever have the first place in our esteem, but as for the abettors of atheism, irreligion, libertinism, infidelity, let us in the words of the prophet, shake our hands from them, just as a person would do, who happens to have burning coals or some venomous creature fastening upon his flesh. In such a case none would stand a moment to consider; none would debate with himself the expediency of the thing; but instantly fling of the pernicious incumbrance; instantly endeavour to disengage himself from the clinging mischief: So should every upright mason from such perilous false brethren.

THERE is one essential property which belongs to our craft, which had like to have slipped me, and which however condemned, is highly worthy of all applause; and that is secrecy. All that should be disclosed of a lodge is this, that in our meetings, we are all good-natured, loving and chearful one with another. But what are these secrets? Why, if a brother in necessity seeks relief, it is an inviolable secret, because true charity vaunteth not itself. If an overtaken brother be admonished, it is in secret; because charity is kind. If possibly little differences, feuds, or animosities should invade our peaceful walls, they are still kept secret; for charity suffereth long, is not easily provoked, thinketh no evil,

evil.—These and many more (would time permit) which I could name, are the embellishments that emblazon the mason's escutcheon. And as a further ornament, let us add that aromatic sprig of Cassia, of letting our light so shine before men, that they may see our good works; and that whereas they speak against us as evil doers, they may by our good works, which they shall behold, glorify God.

A Charge delivered to a constituted Lodge of Free and Accepted Masons, at the King's-arms, in Helston, Cornwall, on Tuesday, April 21. 1752.

Friends, and Fellow-Brethren,

AS I have the honour of being distinguished by a badge of office in this regularly constituted lodge, I have made choice of this opportunity to assure you that I will use my best endeavours to execute the trust which you have reposed in me with freedom, fervency and zeal: And here I beg the favour of your attention for a few minutes, while I exhort you to consider with a becoming-seriousness some useful hints which concern all of us. And first, I beg leave to recommend an unwearied diligence and assiduity in the great work wherein you are immediately concerned, to be upon your guard at all times, and on all occasions, especially before strangers, who will certainly watch every opportunity to extract from you that secret which has for ages and generations been hid from those who are unqualified to receive it. The proper observance and diligent execution of this part of your duty will recommend you to the notice of the world in general, and the regard of this lodge in particular.

Be ye also careful, my brethren, to avoid every action which has the least tendency to brand you with the odious name and character of a covetous man, which our holy brother the apostle Paul has with great reason declared to be idolatry: For what my brethren, can be
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expected from the man who makes gold his hope, and places his confidence in his riches? What! but that he will be deaf to the cries of the destitute orphan, and intreaties of the distressed widow: Let the contrary disposition prevail with us, and let not our charity be circumscribed within a narrow circle; but like that glorious luminary which opens the day, dispense its kindly influence to all around us. Indeed, if we are good masons, we cannot be capable of abusing the means with which providence has supplied us to do good unto all men, as opportunity shall offer, and in a more especial manner the miserable and distressed. These are objects which not only deserve our commiseration, but also claim relief at our hands: Let the grand principles of brotherly love, relief and truth at all times distinguish us in the world, and ever prevail amongst us. This compassionate temper cannot fail of obtaining the love and esteem of all good and wise men; and what is of infinitely greater importance, the approbation of that gracious Being whose favour is better than life.

LET US also be absolutely fixt in the great duty of sobriety, and not suffer liquor to get the ascendancy of our reason: It is reason, my brethren, informs us that we are creatures every way adapted to, and fitted for society; and that God has given us knowledge and understanding superior to other beings on this habitable globe, who all tend by a natural impulse to answer in their respective spheres the end of their creation: And shall the creatures thus fulfil, with the greatest regularity, the different purposes to which providence assigned them? and man, the glory of this lower world, pervert the gracious designs of his Creator in appointing proper liquors to satisfy his thirst, and exhilarate his heart, by abusing the means, and forgetting the end of their appointment, use them beyond the bounds of moderation, and thereby render himself equal, I had almost said inferior, even to the beastly swine? Did we but rightly and seriously consider the many mischiefs to which this vice exposeth us, we should certainly be very cautious of drinking to excess, well knowing the fatal consequences which attend it, that it lays our reason asleep, and rouses the many, too often, predominate passions which disturb the mind of man.

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AND whilst we are careful to avoid the shameful sin of drunkenness, let us at the same time remember that we are in duty bound to abstain from another vice, which is too common in the present age; I mean the detestable practice of swearing by, and invoking the solemn name of the great and glorious God on the most trifling occasions. This vice, my brethren, has not one motive or inducement, that I know of, to support the practice of it. Is it practised by the great vulgar? It is forbid by the positive command of an Almighty God, who is ever jealous of his honour, and will not hold any guiltless who taketh his holy name in vain. This vice is a scandal to society, and degrades the man below the level of the brutal tribe, who all join with the feathered choir in the praises of their great Creator. Let us therefore keep a constant watch upon the door of our lips. Let us, if it be possible, live peaceable with all men; let us keep our passions in constant subjection; by this means we shall be enabled to demonstrate to the world that we are good men and true, that we aim at no other character than that of piety towards God, and unfeigned love to one another. Love, my brethren, is the bond of perfectness; it is this divine temper which enables us to preserve the unity of the spirit in the bond of peace, and makes us like him, who is the pure and inexhaustible fountain of it. Stand fast in one spirit, and be perfectly joined together in the same mind, and in the same judgment; let us consider that this is a duty incumbent on us, that it is recommended to our notice and imitation by our great leader and exemplar, who came to seek and to save that which was lost, and laid down his life even for his enemies. What a powerful motive and inducement have we in this unparalleled instance of divine love opened to our view for our instruction and government in this state of trial! unto which we shall do well if we take heed as unto a light shining in a dark place. And I hope there is not one member of this community who does not endeavour to the utmost of his power to discharge his duty as it behoves every good and wise man; and that there are not any amongst us who are not truly sensible of the necessity we lie under to fulfil
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this great, this important part of an obligation, which is an indissoluble bond, by which the particular members are united and cemented in one body. Let us support and recommend this great and laudable virtue by examples worthy the imitation of mankind. This is the most effectual method we can pursue to silence the ill-natured suggestions of the proud, the wicked, and the vain part of our species, who though they are by no means proper to be members of our well-governed community, yet must by this means be induced (as it were forcibly) to own, and secretly to admire, the benign influence of that love and unity, which naturally produce peace and harmony amongst brethren.

I must also beg leave to recommend a proper regard to be paid to the laws, constitutions, and orders of our most ancient and honourable fraternity, and due deference and respect to the particular officers thereof in their respective places, whose business it is to carry them into execution; and I hope the only contention among you will be a laudable emulation in cultivating the Royal art, and striving to excel each other in every thing which is great and good. Let us convince the unbelieving multitude, that no private, sordid, or lucrative views can ever prevail upon us to admit, into the number of those who are acquainted with the knowledge of our mysteries, the unworthy, the profane or contentious part of mankind; but that we will stand fast in that liberty with which God hath blessed us, and join with one heart and one voice, in excluding such wolves from our peaceable fold. In a word, let all of us endeavour, in our respective stations, so to regulate our whole conduct, as not to give just occasion of offence in any thing. Let us be submissive to superiors, courteous and affable to equals, kind and condescending to inferiors, and let our whole deportment testify for us, that we have formed our lives upon the perfect model of God's revealed will, exhibited to us in the Holy Bible; that this book is the basis of all our craft, and that it is by this piece of divine furniture, so essential to our society, we are taught wisdom, to contrive in all our doings, such means as may conduce to his honour, and the salvation of our immortal souls; strength to support us in all difficulties and distresses; and beau-

beauty to polish the rough unhewn block of the mere natural man, and bring it into the likeness of our Maker. Let us run with patience the race that is set before us, and by an unwearied perseverance in well-doing, put to silence the ignorance and malice of foolish men; and the wise and great will think it no disparagement to be influenced by our example, when we shall let our light shine before men, that they by seeing our good works, may be also induced to glorify the Supreme and Almighty Architect of the universe. Let us approve ourselves faithful stewards of those things committed to our charge, that whensoever it shall please our great Creator to demand of us an account of those talents, which he in his infinite wisdom has thought fit to bestow upon us, we may be found ready to render it up with joy, may have our loins girded up, and our lights burning, and we ourselves be as men waiting for the kingdom of God, and in that morning, when the Sun of righteousness shall arise with healing in his wings, we may be allotted to a house not made with hands in the happy regions of eternal day, may hear this welcome salutation of the Redeemer in the presence of men and angels, *Well done thou good and faithful servant, thou hast been faithful in a few things, I will make thee ruler over many things; enter thou into the joy of thy Lord.* O happy day! when the faithful shall outlive the world, and all its fading glories, shall see the sun, moon, and stars obliterated from the concave of heaven, and himself employed, swallowed up in the never-fading glories of a boundless eternity. These ardent wishes for your welfare, both here and hereafter, flow from an honest heart, zealous in the cause of Masonry; and that every attempt for completing this great work may meet with proper encouragement, is the sincere wish, and unfeigned desire of,

Your true and faithful Brother,

I. H.

The

The Light and Truth of Masonry explained, being the substance of a charge delivered at Plymouth, in April 1757.

Brethren,

LIGHT and truth being the great essentials of the Royal craft, I shall begin this discourse (prepared for the opening of this room) with that awful message which St. John delivered to the world, *That God is light, and in him is no darkness at all*; and that we are not worthy of the true fellowship, unless we walk in the light, and do the truth. O! sacred light! whose orient beams make manifest that truth which unites all good and faithful Masons in a heavenly fellowship!

THIS sublime part of Masonry is that firm base on which is raised the shaft of faith, that supports a beautiful entablature of good works: It is the foundation of a superstructure unbounded as the universe, and durable as eternity. To attempt a description of this stupenduous fabric may seem presumptuous in me, who have been so few years a Mason: But as you, my Brethren, were pleased to request something of this kind, give me leave to assure you that I am truly sensible of the honour; and though there are several among you, who by knowledge and long experience, are well qualified for such an undertaking, yet as it is my duty to execute your commands, I shall chearfully begin the work: And humbly hope by patience and industry to make some amends for the little time I have served.

THE light and truth which St. John takes notice of in his message to the world being a principal part of sublime Masonry, I have, as I observed before, taken it for the subject of my discourse, on this solemn occasion. I intreat you to hear me with attention; and whatever deficiencies you may discover in this essay impute it to inexperience, and admonish me with brotherly love, that

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while

while I am pleading the cause of truth, I may be free from error.

God said, let there be light, and there was light. Without it the rude matter of the chaos, though brought into form, would still have been to little purpose. Let your light so shine before men, that they may see your good works, was the advice of him that was a light to lighten the Gentiles. Our lights are not hid, but placed on candlesticks; and these are silent monitors, continually intimating to us, that as the ancient and honourable Badge we wear has placed us above the rest of mankind, so all our duties to our heavenly Master, our fellow creatures, and ourselves, should be formed and contrived by the wisdom of God's word; strengthened and supported by love, truth, and charity; and beautified and adorned by honesty, temperance, and true politeness. All Masons that are, or ever have been, were shewn the light: And though they cannot forget it, yet, alas! how faintly does it shine in the hearts of too many? How is its lustre sullied, and splendor diminished, by the folly, stupidity, and madness of irreligion and impiety?—These are the persons of whom St. John says, *They went out from us: but they were not of us: for if they had been of us, they would no doubt have continued with us: but they went out, that they might be made manifest that they were not at all of us.* And thus it is that those who depart from the light bring an evil report on the Craft.

TRUTH, as it is a divine attribute, so is it the foundation of all Masonic virtues. It is one of our grand principles; for to be good men and true is part of the first great lesson we are taught; and at the commencement of our freedom we are exhorted to be fervent and zealous in the pursuit of truth and goodness. It is not sufficient that we walk in the light, unless we do the truth also. All hypocrisy and deceit must be banished from among us; they are sincerity and plain-dealing that complete the harmony of a Lodge, and renders us acceptable in the sight of him unto whom all hearts are open, all desires known, and from whom no secrets are hid. There is a charm in truth that draws and attracts the mind continually toward it. The more we discover, the more we desire; and the great reward is wisdom, virtue, and happiness.

happinefs. This is an edifice founded on a rock, which malice cannot shake, or time destroy.

WHAT a fecret fatisfaction is it to Mafons, when, in fearching for truth, they find the rudiments of all ufe-ful knowledge ftill preferved among us, as it has defcended by oral tradition from the earlieft ages! and to find likewise this truth corroborated by the testimonies of the beft and greateft men the world has produced! But this is not all; the fabled writings confirm what I affert: The fublime part of our ancient myftery being there to be found; nor can any Chriftian brother be a perfect Mafon that does not make the word of God his ftudy. Indeed we own all Mafons as brothers, be they Chriftians, Jews, or Mahometans, (for Mafonry is univerfal, and not ftrictly confined to any particular faith, feft, or mode of worfhip;) all Mafons, I fay, of whatfoever religious denomination, who rule their paffions and affections, and fquare their actions accordingly, are acknowledged by us as brothers; but, for our parts, the holy fcripture is to be ftudied by us, and occasionally read and confulted.

Since without light we cannot perceive the beauty and excellency of truth, and fince we are certain that no man can be a worthy brother who is wanting in either; it may not be improper at this time to draw the charafer of him *Who walks in the light and does the truth*; and who, according to St. John's account, is worthy of the true fellowfhip.

As we call any building or piece of architecture perfect which hath all its parts, and is finifhed and compleated according to the nicelt rules of art; a brother is in like manner faid to be a good Mafon who has ftudied and knows himfelf, and has learnt and praftifes the firft and great leffon of fubduing his paffions and his will, and tries to the utmoft of his power to free himfelf from all vices, errors, and imperfections; not only thofe that proceed from the heart, but likewise all other defects of the underftanding which are caufed by cuftom, opinion, prejudice, or fuperftition: He who afferts the native freedom of his mind, and ftands faft in the liberty that makes him free; whose foul is (if one may fo exprefs it) univerfal, and well contracted, and who defpifes no man on account of his country or religion; but is ready at all

times to convince the world, that truth, brotherly love, and affording relief, are the grand principles on which he acts.

His whole life will be conformable and agreeable to that true light, the law of God, which shines clear to his heart, and is the model by which he squares his judgment. In his outward behaviour he will be very careful not to give private or public offence, and (as far as appears to him right) will strictly comply with the laws, the customs, and religious institutions of the country in which he resides. To all mankind he will act upon the square; and do to others as he would have them do unto him. He will be firm and consistent with himself, and continually in expectation and on his guard against all accidents to which this life is exposed; and in particular he will by a well-spent life be daily preparing for death, that final period of human action, which sooner or latter will take us hence, to give a strict account of our stewardship and the improvement of our talents.

In fine, all good Masons should be pious, prudent, just, temperate, and resolutely virtuous.

FROM what I have advanced, and from these our ancient charges, I hope it is evident to every one present, that it is the duty of every Mason to live soberly, righteously, and godly; or, according to the words of the Evangelist, *He should walk in the light, and do the truth.*

CONTINUE, my brethren, to persevere in principles that are disinterested, and I doubt not but you will find this room which we have now opened, and dedicated to Masonry, constantly resorted to by the wise, the faithful, and the good.

LET US consider the intention of our meetings; let submission to your officers, and brotherly love to each other, be shewn by your diligent attendance in the Lodge; and be very careful to enquire into the characters and capacities of those who are desirous to be admitted among you.

STUDY the constitutions and charges, and improve in the fifth science as far as your abilities and several avocations will permit. Have universal benevolence and charity for all mankind; and wherever you meet your necessitous brethren dispersed, relieve them to the utmost

most of your ability, remembering, notwithstanding, not to do things that may really prejudice yourselves or families.

“LET us by well doing put to silence the ignorance of foolish men. As free, but not using our liberty for a cloak of maliciousness, but as the servants of God.—Honour all men, love the brotherhood, fear God, honour the King.”

A COLLECTION

O F

FREE MASONS SONGS.

The MASTER'S SONG

SONG I.

THUS mighty eastern King's, and some
Of Abram's race, and monarchs good
Of Egypt, Syria, Greece and Rome,
True architecture understood:
No wonder then if Masons join,
To celebrate those Mason Kings,
With solemn note, and flowing wine,
Whilst every brother jointly sings:

Chorus.

Who can unfold the Royal art,
Or sing its secrets in a song:
They're safely kept in Masons heart,
And to this ancient Lodge belong.

The FELLOW-CRAFT'S SONG.

SONG II.

HAIL Masonry, thou Craft divine!
Glory of Earth, from Heaven reveal'd;
Which dost with jewels precious shine,
From all but Masons eyes conceal'd.
*Thy praises due who can rehearse,
In nervous prose, or flowing verse?*

As men from brutes distinguish'd are,
 A Mason other men excels;
 For what's in knowledge choice and rare,
 But in his breast securely dwells?
His silent breast, and faithful heart,
Preserves the secrets of the art.

From scorching heat, and piercing cold,
 From beasts, whose roar the forest rends,
 From the assaults of warriors bold,
 The Masons art mankind defends.
Be to this art due honour paid,
From which mankind receives such aid.

Ensigns of state that feed our pride,
 Distinction troublesome and vain!
 By Masons true are laid aside;
 Art's free-born sons such toys disdain.
Ennobled by the name they bear,
Distinguish'd by the badge they wear.

Sweet fellowship, from envy free,
 Friendly converse of brotherhood,
 The Lodge's lasting cement be!
 Which has for ages firmly stood.
A Lodge thus built for ages past,
Has lasted, and will ever last.

Then in our songs be justice done,
 To those who have enrich'd the art,
 From Adam to great Kelly down.
 And let each brother bear a part.
Let our Grand Master's health go round.
His praise in every Lodge resound.

The Entered 'PRENTICE'S SONG.

SONG III.

I.

COME let us prepare,
 We Brothers that are
 Assembled on merry occasion;
 Let's drink, laugh and sing;
 Our wine has a spring:
 Here's a health to an accepted Mason.

II.

The world is in pain
 Our secrets to gain,
 But still let them wonder and gaze on;
 They ne'er can divine,
 The word or the sign,
 Of a free and an accepted Mason.

III.

'Tis this, and 'tis that,
 They cannot tell what,
 Why so many great men in the nation,
 Should aprons put on,
 To make themselves one,
 With a free and an accepted Mason.

IV.

Great Kings, Dukes, and Lords,
 Have laid by their swords,
 Our Myst'ry to put a good grace on;
 And ne'er been asham'd,
 To hear themselves nam'd,
 With a free and an accepted Mason.

V.

Antiquity's pride
 We have on our side,
 Which maketh men just in their station.
 There's nought but what's good
 To be understood,
 By a free and an accepted Mason.

VI.

We're true and sincere,
 And just to the fair,
 Who will trust us on every occasion;
 No mortals can more
 The Ladies adore,
 Than a free and an accepted Mason.

VII.

Then join hand in hand,
 To each other firm stand,
 Let's be merry, and put a bright face on;
 What mortal can boast
 So noble a toast,
 As a free and an accepted Mason.
 (To all the worthy Fraternity round the globe.)

SONG. IV.

I.

WHEN a Lodge of Free-Masons
Are cloth'd in their aprons,
In order to make a new brother,
With firm hearts and clean hands,
They repair to their stands,
And justly support one another.

II.

Trusty brother, take care,
Of evesdroppers beware,
'Tis a just and a solemn occasion;
Give the word and the blow,
That workmen may know,
One asks to be made a Free Mason.

III.

The Master stands due,
And his officers too,
While the craftsmen are plying their station;
The apprentices stand,
Right for the command
Of a free and an accepted Mason.

IV.

Now traverse your ground,
As in duty you're bound,
And revere the authentic oration,
That leads to the way,
And proves the first ray
Of the light of an accepted Mason.

V.

Here's words and here's signs,
Here's problems and lines,
And here's room too for deep speculation;
Here virtue and truth
Are taught to the youth,
When first he's call'd up to a Mason.

VI.

Hieroglyphics shine bright,
And here light reverts light
On the rules and the tools of vocation;
We work and we sing,
The Craft and the King;
'Tis both duty and choice in a Mason.

VII.

What is said on is done
Is here truly laid down,
In this form of our high installation;
Yet I challenge all men
To know what I mean,
Unless he's an accepted Mason.

VIII.

The Ladies claim right
To come to our light,
Since the apron they say is their bearing;
Can they subject their will,
Can they keep their tongues still,
And let talking be chang'd into hearing?

IX.

This difficult task
Is the least we can ask,
To secure us on sundry occasions.
When with this they comply,
Our utmost we'll try
To raise Lodges for Lady Free Masons.

X.

Till this can be done,
Must each brother be mum,
Tho' the fair one should wheedle or tease on;
Be just, true, and kind,
But still bear in mind,
At all times you are a Free Mason.

S O N G V.

I.

HERE's a health to each one,
From the King on the throne
To him that is meanest of station,
If he can contend
To have lawfully gain'd
The name of an accepted Mason.

II.

Fame trumpets it loud,
And seems to be proud
Of such a grand occupation,

To shew unto all,
That there is none shall
Ever vie with an accepted Mason.
III.

The glory of kings
Are poor empty things,
Tho' empires they have in possession,
If void of the fame
Of that noble name
Of a free and an accepted Mason.
IV.

It is ancients far
Than other arts are,
Surpassing all other profession:
There's none can pretend
To discover a friend
Like a free and an accepted Mason.
V.

The world is amaz'd,
Their wonder is rais'd,
To see such concurring relation
Among us: they cry,
The devil is nigh
When one is accepted a Mason.
VI.

But let them say on,
To us 'tis well known
What's true or false in the relation;
Let's drink his health round
That is secret and found,
And a faithful and accepted Mason.

SONG VI.

I.

PRAY don't sleep or think,
But give us some drink,
For 'faith I'm most plaguily dry.
Wine cheers up the soul,
Then fill up the bowl,
For 'ere long you all know we must die.

II.

Yesterday's gone,
This day is our own;

To-morrow we never may see.

Thought causes us smart,

And eats up the heart;

Then let's be jovial and free.

III.

The world is a cheat,

With a face counterfeited,

And freedom and mirth discommends:

But here we may quaff,

Speak our thought, sing, and laugh,

For all here are Masons and friends.

S O N G VII.

YE thrice happy few

Whose hearts have been true,

In concord and unity found;

Let us sing and rejoice,

And unite ev'ry voice,

To send the gay Chorus around.

Chorus.

Like pillars we stand

An immoveable band,

Cemented by power from above;

Then freely let pass,

The generous glass

To Masonry, friendship, and love.

II.

The Grand Architect,

Whose word did erect

Eternity, measure, and space,

First laid the fair plan

Whereon we began,

The cement of harmony and place.

Like pillars we stand, &c.

III.

Whose firmness of hearts

Fair treasure of arts,

To the eye of the vulgar unknown;

Whose lustre can beam

New dignity and fame

To the pulpit, the bar, and the throne.

Like pillars we stand, &c.

IV.

The great David's son,
 Unmatch'd Solomon,
 As recorded in sacred page,
 Through Masonry became
 The first fav'rite of fame,
 The wonder and pride of his age.
Like pillars we stand, &c.

V.

Indissoluble bands
 Our hearts and our hands,
 In social benevolence bind;
 For true to his cause,
 By immutable laws,
 A Mason's a friend to mankind.
Like pillars we stand, &c.

VI.

Let joy fly around,
 And peace, olive-bound,
 Preside at our mystical rites:
 Whose conduct maintains
 Our auspicious domains,
 And freedom with order unites.
Like pillars we stand, &c.

VII.

Nor let the fair maid,
 Our mysteries dread,
 Or think them repugnant to love;
 To beauty we bend,
 And her empire defend,
 Her empire deriv'd from above.
Like pillars we stand, &c.

VIII.

Then let us unite,
 Sincere and upright,
 On the level of virtue to stand;
 No mortal can be
 So happy as we,
 With a brother and friend in each hand.
Like pillars we stand, &c.

SONG. VIII.

I.

A Mason one time
 Was cast for a crime,
 Which malice had put a bad face on;
 And then, without thought,
 To a gibbet was brought
 The Free and the accepted Mason.
And then, without thought, &c.

II.

And when he came there,
 He put up his pray'r
 For heav'n to pity his case on!
 His King he espy'd,
 Who in progress did ride,
 Was a Free and an accepted Mason.
His king he espy'd, &c.

III.

Then out a sign flew,
 Which the Grand Master knew,
 Who rode up to know the occasion:
 Ask'd who had condemn'd
 So worthy a friend
 As a free and an accepted Mason?
Ask'd who had condemn'd, &c.

IV.

He tried the cause,
 And he found out the flaws,
 According to justice and reason.
 He tuck'd up the judge,
 And all that bore grudge
 To the free and the accepted Mason;
He tuck'd up the judge, &c.

V.

Tho' ignorant pride
 Our secrets deride,
 Or foolish conjectures occasion,
 They ne'er shall divine
 The word or the sign
 Of a free and an accepted Mason,
They ne'er shall divine, &c.
(May honour and honesty ever distinguish the Brethren.)

SONG IX.

COME are you prepar'd
Your scaffolds well rear'd?
Bring mortar, and temper it purely;
'Tis all safe, I hope,
Well brac'd with each rope,
Your ledgers and putlocks securely.

II.

Then next your bricks bring,
It is time to begin,
For the sun with its ray is adorning;
The day's fair and clear,
No rain you need fear,
'Tis a charming and lovely fine morning.

III.

Pray where are your tools,
Your line and plum rules?
Each man to his work let him stand, boys;
Work solid and sure,
Upright and secure;
And your building, be sure, will be strong, boys.

IV.

Pray make no mistake,
But true your joints break,
And take care you follow your leaders;
Work, rake, beck, and tueth,
And make your work smooth,
And be sure that you fill up your head.

SONG X.

I.

FROM the depths let us raise
Our voices, and praise
The works of the glorious creation;
And extol the great fame
Of our Maker's great name,
And his love to an Accepted Mason.

II.

In primitive times,
 When men, by high crimes,
 Occasion'd a great devallation,
 The flood did abound,
 And all men were drown'd,
 Save a Free and an Accepted Mason.

III.

In an Ark that was good,
 Made of Gopher wood,
 It was built by divine ordination;
 And first in his time,
 That planted a vine,
 Was a Free and an Accepted Mason.

IV.

Then Pharaoh, the King,
 Of Egypt, did bring
 Into bondage our whole generation;
 But that King got a fall,
 And his magicians all,
 By a Prince and great learned Mason,

V.

Forty hundred and thirty years
 In Scripture appears,
 In bondage in th' Egyptian nation,
 By Providence great,
 We were their escape.
 With us was vexation.

VI.

By the Red-Sea,
 They guided their way,
 By the pillars of divine ordinations;
 But Pharaoh's great train
 The sea did restrain,
 From pursuing an army of Masons.

VII.

On the plains they did rear
 A pavilion fair,
 It was built by inspiration;
 Each part in it square,
 None cou'd it prepare
 But a Free and an Accepted Mason.

VIII.

Thro' Jordan they go,
To face their proud foe,
I mean, the great Cananite nations;
But their gigantick train
Could not sustain
The force of that army of Masons.

IX.

Next Amalech's King
Great forces did bring;
Likewise the great Midianite nations;
But their Kings got a fall,
And their great nobles all,
And their wealth fell a prey to our Masons.

X.

King Solomon he,
Was known to be free,
Built a Lodge for the use of his Masons;
Each beautiful part
Was due to the art
Of that princely and great learned Mason.

XI.

Let each Mason that's free,
Toast his memory:
Join hands without dissimulation;
Let cowans think on,
For they are all wrong;
Drink a health to an Accepted Mason.

SONG XI.

II.

WE have no idle prating
Of either *Whig or Tory*;
But each agrees
To live at ease,
And sing or tell a story.
Fill to him
To the brim,
Let it round the table roll;
The Divine
Tells us, wine
Cleans the body and the soul.

II.

We will be men of pleasure,
 Despising pride and party;
 Whilst knaves and fools
 Prescribe us rules,
 We are sincere and hearty.
Fill to him, &c.

III.

If any are so foolish
 To whine for courtiers favour,
 We'll bind him o'er
 To drink no more
 Till he has a better favour.
Fill to him, &c.

IV.

If an *Accepted Mason*
 Should talk of high or low church,
 We'll set him down,
 A shallow crown,
 As understanding no church.
Fill to him, &c.

V.

The world is all in darkness;
 About us they conjecture;
 But little think
 A song and drink
 Succeed the *Masons lecture*,
Fill to him, &c.

VI.

Then, landlord, bring a hoghead,
 And in the corner place it:
 Till it rebound
 With hollow sound,
 Each Mason here will face it,
Fill to him, &c.

SONGS. &c.

SONG XI.

I.

AS I at Wheeler's lodge one night
Kept Bacchus company,
For Bacchus is a Mason bright,
And of all lodges free—*free—free*:

II.

Said I, Great Bacchus is a-dry;
Pray give the god some wine;
Jove in a fury did reply,
October's as divine—*divine—divine*.

III.

It makes us Masons more complete,
Adds to our fancy wings;
Makes us happy and as great
as mighty lords and kings, *happy—happy*.

SONG XII.

ON, on, my dear brethren, *on, on, my dear brethren*,
And refine on the rules of old Architecture;
High honour to Masons the Craft daily brings,
To those brothers of princes, and fellows of Kings.

We drove the rude *Vandals* and *Goths* off the stage
And reviv'd the old arts of *Augustus*' fam'd age;
Vespasian destroy'd the vast temple in vain:
Since so many now rise under great *Kelly*'s reign.

The noble five orders, compos'd with such art,
Shall amaze the swift eye, and engage the whole heart:
Proportion, sweet harmony, gracing the whole,
Gives our work, like the glorious creation, a soul.

Then Master, and Brethren, preserve your good
name;

This lodge, so majestic, shall purchase you fame:
Rever'd it shall stand till all nature expire,
And its glories ne'er fade till the world is on fire.

See, see, behold here what rewards all our toil,
 Inspires our genius, and bids labour-smile:
 To our noble Grand-Master let a bumper be crown'd,
 To all *Masons* a bumper,—so let it go round.

Again, my lov'd Brethren, again let it pass,
 Our adient firm union cement with a glass:
 And all the contention 'mong *Masons* shall be,
 Who better can work, or who better agree.

S O N G XIV.

BY *Masons* Art th' aspiring Dome
 In various columns shall arise;
 All climates are their native home,
 Their godlike actions reach the skies.

Chorus.

Heroes and Kings revere their names,
 Whilst poets sing their lasting fame.

Great, generous, virtuous, good and brave,
 Are titles they most justly claim;
 Their souls shall live beyond the grave,
 Which some unborn shall loud proclaim.

Chorus.

Time shall their glorious acts inrol,
 And love with friendship charm the soul.

S O N G XV.

LET *Masonry* be now my theme,
 Throughout the globe to spread its fame,
 And eternize each worthy brother's name:
 Your praise shall to the skies resound,
 In lasting happiness abound,
 And with sweet *Union* all your noble deeds be crown'd

*Sing then, my muse, to Masons' glory,
 Your names are so rever'd in story,
 That all th' admiring World do now adore ye!*

Let harmony divine inspire
 Your souls with love and gen'rous fire,
 To copy well wise *Solomon*, your Sire:
 Knowledge sublime shall fill each heart,
 The rules of Geometry t' impart;
 Whilst wisdom, strength, and beauty, crown the glorious
 art.

Let the great *KELLY*'s health go round;
 In swelling cups all care be drown'd,
 And hearts united 'mongst the Craft be found.

May everlasting scenes of joy
 His peaceful hours of bliss employ,
 Which time's all-conquering hand shall ne'er destroy.

My Brethren thus all cares resign,
 Your hearts let glow with thoughts divine,
 And veneration shew to *Solomon's* shrine:
 Our annual tribute thus we'll pay,
 That late posterity shall say;
 We've crown'd with joy this glorious, happy, happy
 day.

SONG XVI.

By Brother *Laurie*, of the Lodge of *Alles*, 1753.

I.

BEhold in a Lodge we dear Brethren are met,
 And in proper order together are set;
 Our secrets to none but ourselves shall be known,
 Our Actions to none but Free-Masons be shown.

Derry, down, down, down, derry, down.

II.

Let brotherly love be among us reviv'd;
 Let's stand by our laws, that are wisely contriv'd;
 And then all the glorious creation shall see,
 That none are so loving, so friendly as we.

Derry down, &c.

III.

The Temple, and many magnificent pile,
 Ev'n buildings now standing within our own Isle,
 With wisdom contriv'd, with beauty refin'd,
 With strength to support, and the building to bind.

Derry down, &c.

IV.

These noble grand structures will always proclaim
 What honour is due to a Free Mason's name.
 Ev'n ages to come, when our work they do see,
 Will strive with each other like us to be free.

Derry down, &c.

V.

What tho' some of late, by their spleen, plainly show
 They fain would deride what they gladly would know?
 Let ev'ry true brother these vermin despise,
 And the ancient Grand Secret keep back from their eyes.

Derry down, &c.

VI.

Then, Brethren, let's all put our hand to our heart,
 And resolve from true Masonry ne'er to depart:
 And when the last trumpet on earth shall descend,
 Our Lodge will be clos'd, and our secrets shall end.

Derry down, &c.

S O N G. XVII.

By Brother *Blacklock*, of the Lodge at *Dumfries*.

I.

THO' Bigots storm, and fools declaim,
 And Masons some thro' ign'rance blame,
 The good, the just, the learn'd, the wise,
 Free-Masonry will ne'er despise.

CHORUS.

*O'er all the earth let Masons join,
 To execute one Grand Design,
 And strike amazement into fools,
 Who laugh at Masons and their tools.*

II.

Oh justice, truth, and charity,
This edifice shall be founded;
And will conspire to rear the whole
By wisdom's just unerring rule.

O'er all, &c.

III.

Let ev'ry Mason then prepare
By virtue's mould his work to square;
And ev'ry task adjusted be
By the level of equality.

O'er all, &c.

IV.

Let Jolity and freedom then
For ever in our Lodge remain,
And still our work cemented be
By universal harmony.

O'er all, &c.

V.

This structure we will fortify
With the barrier of secrecy,
A Mason-barrier we may boast
Shall e'er impenetrable last.

O'er all, &c.

VI.

To mutual love and friendship rais'd,
This fabric shall by all be prais'd;
And those who strive to ridicule
Our Craft, shall but themselves befool.

Then o'er the earth, &c.

SONG. XVIII.

GUARDIAN genius of our art divine,
Unto thy faithful sons appear:
Cease now o'er ruins of the east to pine,
And smile in blooming beauties here.

Egypt, Syria, and proud Babylon,
No more thy blissful presence claim:
In Britain fix thy ever-during throne,
Where Myriads do confess thy name.

The sciences from eastern regions brought,
Which after shone in Greece and Rome,
Are here in hundreds stately Lodges taught,
To which remotest Brethren come.

Behold what strength our rising domes up-rears,
Till mixing with the azure skies:
Behold what beauty through the whole appears;
So wisely built, they must surprise.

Nor are we only to these arts confin'd;
For we the paths of virtue trace:
By us man's rugged nature is refin'd,
And polish'd into love and peace.

SONG. XIX.

A Mason's daughter, fair and young,
The pride of all the virgin throng,
Thus to her lover said;
Though, Damon, I your flame approve,
Your actions praise, your person love,
Yet still I'll live a maid.

None shall untie my virgin zone,
But one to whom the secret's known,
Of fam'd free Masonry;
In which the great and good combine,
To raise, with generous design,
Man to felicity.

The Lodge excludes the fop and fool,
The plodding knave, and party tool,
That liberty would sell;
The noble, faithful, and the brave,
No golden charms can e'er deceive,
In slavery to dwell.

This said, he bow'd, and went away;
Apply'd, was made, without delay,
Return'd to her again;
The fair one granted his request,
Connubial joys their days have blest;
And may they e'er remain.

S O N G. XX.

G LORIOUS Craft, which fires the mind,
 With sweet harmony and love ;
 Surely thou wer't first design'd,
 A Foretaste of the joys above.

Pleasure always on thee wait,
 Thou reformest Adam's race ;
 Strength and beauty in thee meet,
 Wisdom's radiant in thy face.

Arts and virtue now combine,
 Friendship raises chearful mirth ;
 All united to refine,
 Man from's grosser part of Earth,

Stately Temples now arise,
 And on lofty columns stand ;
 Mighty domes attempt the skies,
 To adorn this happy land.

S O N G XXI.

T IS Masonry unites mankind,
 To generous actions forms the soul :
 So strict in union we're conjoin'd,
 One spirit animates the whole.

CHORUS to be repeated at every Verse.

*Then let mankind our deeds approve,
 Since union, harmony and love,
 Shall waft us to the realms above.*

Where-e'er aspiring domes arise,
 Wherever sacred altars stand,
 Those altars blaze up to the skies ;
 Those domes proclaim the Mason's hand.

The stone unshap'd as lumber lies
 Till Mason's Art its form refines ;
 So passions do our souls disguise,
 Till social virtue calms our minds.

Let wretches at our manhood rail:

But those who once our judgment prove,
Will own, that we who build so well,
With equal Energy can love.

Though still our chief concern and care,
Be to deserve a brothers name:
For ever mindful of the fair;
Their choicest favours still we claim.

From us pale discord long has fled,
With all her train of mortal spite,
Nor in our Lodge dares shew her head;
Sunk in the gloom of endless night.

My Brethren charge your glasses high,
To our Grand-Master's noble name:
Our shout shall beat the vaulted sky,
And every tongue his praise proclaim.

S O N G XXII.

I.

ONCE I was blind and cou'd not see;
All was dark me round,
But Providence provided me,
And soon a friend I found;
Thro' hidden paths my friend me led,
Such paths as babblers never tread.
With a fa, la, la, la, la, la.

II.

He took all stumbling blocks away,
That I might walk secure,
And brought me long e're break of day
To Sol's bright Temple door,
Where we both admittance found,
By help of magic, spell and sound.
With a fa, la, &c.

III.

The curber of my rash attempt,
 Did then my breast alarm
 And hinted I was not exempt.
 Nor free from double harm;
 Which put a stop to rising pride,
 And made me trust more to my guide.
With a fa, la, &c.

IV.

With sober pace I then was led,
 And brought to Sol's bright throne;
 Where I was oblig'd to stop,
 Till I myself made known
 With hideous noise I round was brought,
 For to obtain that which I sought.
With a fa, la, &c.

V.

In humble posture and due form,
 I list'ned with good will;
 Instead of mighty noise and storm,
 All then was calm and still,
 Such charming sounds I then did hear.
 As quite expell'd all doubts and fears.
With a fa, la, &c.

VI.

The mighty Monarch from his throne,
 Bid darkness then withdraw,
 No sooner said than it was done,
 And I great things then saw;
 But what they were I'll not now tell,
 But such they were as here shall dwell.
With a fa, la, &c.

VII.

Then round and round me he did tye,
 A noble ancient charm;
 All future darkness to defy,
 And ward off Cowans harm,
 So I return'd from whence I came
 Not what I was, but what I am,
With a fa, la, &c.

S O N G. XXIII.

I.

TO all who Masonry despise
 This counsel I bestow;
 Don't ridicule, if you are wise,
 A secret you don't know.
 Yourselfs you banter, and not it;
 You show your spleen, but not your wit.
With a fa, la, la, la, la, la,

II.

If union and sincerity
 Have a pretence to please,
 We brothers of the Masonry
 Lay justly claim to these.
 To state-disputes we ne'er give birth;
 Our motto Friendship is, and mirth.
With a fa, la, la, la, la, la.

III.

Inspiring virtue by our rules,
 And in ourselves secure,
 We have compassion on these fools
 Who think our acts impure.
 From ignorance we know proceeds
 Such mean opinion of our deeds.
With a fa, la, la, la, la, la.

IV.

Then let us laugh, since we're impos'd
 On those who make a pother;
 Who cry the secret is disclos'd
 By some false-hearted brother;
 The mighty secret gain'd, they boast,
 From post-boy, or from flying post.
With a fa, la, la, la, la, la.

SONG XXIV.

I.

Come, come, my dear Brethren,
 Great news I proclaim:
 Our King's a free Mason,
 A Mason of fame:
 And tho' he's a King,
 He's a Brother to me:
 No mortals but Masons
 So great then can be.
So great then can be,
So great then can be;
No mortals but Masons
So great then can be.

II.

Who would not be proud, say,
 Of such a great name
 He that's a free Mason
 Is a true son of fame;
 Since kings, dukes, and princes,
 Men of high degree,
 Throw by their distinctions,
 With us to be free.
With us to be free, &c.

III

We're sons of antiquity,
 But not of pride
 The Fathers of old, they
 Were all on our side.
 Being struck with surprise
 The grand temple to see;
 They all were ambitious
 Free Masons to be.
Free Masons to be, &c.

IV.

We're true and we're trusty,
 We're just and sincere;
 We're blest'd by the poor,
 And ador'd by the fair.
 Kings are our companions,
 So noble are we;
 Then who would not wish
 A Free Mason to be?
A Free Mason to be, &c.

V.

Why then should we mind
 The reflections of fools,
 Who know not the value
 Nor use of our tools?
 We keep within compass;
 Our conducts square be;
 To plumb, line, and level,
 Our actions agree.
Our actions agree, &c.

VI.

With innocent mirth,
 And with social soul,
 Let's taste the pure nectar
 Of the flowing bowl
 Then fill up a bumper;
 My toast it shall be,
 A health to our Masters,
 Our Wardens, and we.
Our Wardens and we, &c.

S O N G XXV.

I.

YE Brethren of the ancient Craft,
 Ye fav'rite sons of fame,
 Let bumpers cheerfully be quaff'd
 To great Lord Kelly's name.
 Happy, long happy may he be
 Who loves and honours Masonry.
With a fa, la, la, la, la.

II.

In vain would D' Anvers with his wit
 Our flow resentment raise;
 What he and all mankind have writ,
 But celebrates our praise.
 His wit this only truth imparts,
 That Masons have firm faithful hearts.
With a fa, la, &c.

III.

Ye British fair, for beauty fam'd,
 Your slaves we wish to be:
 Let none for charms like yours be nam'd
 That love not Masonry.
 This maxim D' Anvers proves full well,
 That Masons never kiss and tell.
With a fa, la, &c.

IV.

True Masons! no offences give;
 Let fame your worth declare:
 Within your compass wisely live,
 And act upon the square.
 May peace and friendship e'er abound,
 And great lord Kelly's health go round.
With a fa, la, la, la, la.

SONG. XXVI.

I.

A Health to our sisters let's drink;
 For why should not they
 Be remember'd, I pray,
 When of us they so often do think;
When of us they so often do think.

II.

'Tis they give the chiefest delight.
 Tho' wine cheers the mind,
 And Masonry's kind,
 These keep us in transports all night.
These keep us in transports all night.

S O N G. XXVII.

LET malicious people censure;
 They're not worth a Mason's answer;
 While we drink and sing,
 With no conscience sting,
 Let their evil genius plague them,
 And for mollies devil take them.
 We'll be free and merry,
 Drinking port and zerry,
 Till the stars at midnight shine,
 And our eyes with them combine
 The dark night to banish.
 Thus we will replenish
 Nature, whilst our glasses
 With the bottle passes.
 Brother Mason free,
 Here's to thee, to thee;
 And let it run the table round,
 While envy does the Masons foes confound.

S O N G. XXVIII.

LET us sing to the honour of those
 Who baseness and error oppose;
 Who from fages and magi of old
 Have got secrets, which none can unfold;
 Whilst thro' life's swift career,
 With mirth and good chear,
 We're reveling,
 And leveling
 The monarch, till he
 Says our joys far transcend
 What on thrones do attend,
 And thinks it a glory with us to be free.

II.

The wisest of kings pav'd the way,
 And his precepts we keep to this day.
 The most glorious of temples gave name
 To Free Masons, who still keep their fame.
 Tho no priest did arise
 So great and so wise,

Yet, in falling,
 Our calling
 Still bore high applause.
 And tho' darkness o'er-run
 The face of the sun,
 We, diamond-like, blaz'd to illumine the cause.

SONG XXXI.

I.

WHAT tho' they call us Masons fools?
 We prove by geometry our rules,
 Surpass the arts they teach in schools:
 They charge us falsely then.
 We make it plainly to appear,
 By our behaviour ev'ry where,
 That when you meet with Masons there,
 You meet with gentlemen.

II.

'Tis true, we once have charged been
 With disobedience to our Queen:
 But after-monarchs plain have seen
 The secrets she had sought.
 We hatch no plots against the state.
 Nor 'gainst great men in power prate;
 But all that's noble, good, and great,
 Is daily by us taught.

III.

Those noble structures which we see
 Rais'd by our fam'd society,
 Surprise the world: then shall not we
 Give praise to Masonry?
 Let those who do despise the art,
 Live in a cave or some desert,
 To herd with beasts, from men apart,
 For their stupidity.

IV.

But view those savage nations where
 No Masonry did e'er appear;
 What strange unpolish'd brutes they are:
 Then think on Masonry.
 It makes us courteous, easy, free,
 Gen'rous and honourably gay.
 What other art the like can say?
 Then here's to Masonry.

SONG. XXX.

I.

HERE let no dull faces of business appear;
 Farewell till to-morrow hard labour and care;
 This night shall be sacred to friendship and ease,
 Each bosom be open, mirth dart from each face.

II.

Consider, dear brethren, that Masons grow old;
 That relish abates, as the blood waxes cold:
 And if to be happy too long we delay,
 Soon as we attempt, cries death, come away.

III.

Then, fellows in Masonry, let us rejoice,
 In beautiful melody join ev'ry voice.
 Time shan't overtake us before we can say,
 That we have been easy, blithe, social, and gay.

IV.

Adieu, sober-thinking detraction and spleen;
 You ought to be strangers where Masons convene.
 Come, jest, love, and laughter, ye joyful throng;
 You're free of the lodge, and to Masons belong.

V.

Let monarchs run mad after riches and power,
 Fat gownmen be dull, and philosophers sour;
 While the claret goes round, and the company sings,
 We're wiser than sages, and richer than kings.

VI.

Then fill up the goblet, and deal it about;
 Each brother will see it thrice twenty times out.
 Our pleasures, as well as our labours, can tell,
 How free-hearted Masons all mankind excell.

SONG. XXXI.

Tune. O! Polly you might have toy'd and kiss'd.

I.

YE people who laugh at Masons, draw near,
 Attend to my ballad without any fear,
 And if you'll have patience, you shall soon see,
 What a fine art is Masonry.

II.

There's none but an Atheist can ever deny,
But that this art came first from on high,
The Almighty God, here I'll prove for to be
The first great Master of Masonry.

III.

He took up his compass with masterly hand,
He stretch'd out his rule, and he measur'd the land;
He laid the foundation of earth, and sea
By his known rules of Masonry.

IV.

Our first father Adam, deny it who can,
A Mason was made as soon as a man;
And a fig-leaf apron at first wore he,
In token of love to Masonry.

V.

The principal law our Lodge does approve,
Is, that we still live in brotherly love.
Thus Cain was banish'd by heaven's decree,
For breaking the rules of Masonry.

VI.

The temple that wise King Solomon rais'd,
For beauty, for order, for elegance prais'd,
To what did it owe all its elegancy?
To the just form'd rules of Masonry.

VII.

But should I pretend, in this humble verse,
The merits of Free Masons art to rehearse,
Years yet to come, too little wou'd be
To sing the praises of Masonry.

VIII.

Then hoping I have not detain'd you too long,
I here shall take leave to finish my song,
With a health to the Master, and those who are free,
That live to the rules of Masonry.

S O N G. XXXII.

I.

COME lend me your ears, loving brethren, a while;
Quite sober my senses, tho' joking my stile:
I'll sing you such wonders, unknown to all those
That e'er flutter'd in verse, or hobbl'd in prose.

*Derry down, down,
Down, derry down.*

II.

When all in confusion the chaos yet lay
Ere ev'ning and morning had made the first day,
The unform'd materials lay jumbled together,
Like so many Dutchmen in thick foggy weather.

Derry down, &c.

III.

When to this confusion no end soon appear'd,
The Sov'reign Grand Master's word sudden was heard:
Then teem'd mother chaos with maternal throes
And so the Grand Lodge of this world arose.

Derry down, &c.

IV.

Then heaven and earth with jubilee rung,
And all the creation of Masonry sung.
But, lo! to adorn and complete the gay ball,
Old Adam was made the Grand Master of all.

Derry down, &c.

V.

But Satan met Eve, as she was a-gadding,
Which set her, and since all her daughters, a-madding.
To find out the secrets of Free Masonry,
She did eat the fruit of the forbidden tree.

Derry down, &c.

VI.

Her head being fill'd with many strange fancies,
As all the young girls who deal in romances,
And being with knowledge sufficiently cramm'd,
She said to her husband, Take, eat, and be damn'd.

Derry down, &c.

VII.

How Adam look'd on her, as one struck with thunder!
 He view'd her from head to foot over with wonder!
 Then since you have done this thing, Madam, said he,
 For your sake, No women Free Masons shall be.

Derry down, &c.

VIII.

And as she bewail'd in sorrowful dittay,
 The good man beheld, and on her took pity.
 Free Masons are tender; so he to the dame
 Bestow'd his white apron to cover her shame.

Derry down, &c.

IX.

Then they did solace themselves in mutual joys,
 Till in process of time they had two chopping boys.
 The priest of the parish, as gossip devis'd,
 By name Cain and Abel, the youths canoniz'd.

Derry down, &c.

X.

Next old Father Seth he mounted the stage;
 In manners severe, though in Masonry sage.
 He built up two pillars full strong and full thick;
 The one was of stone, and the other of brick.

Derry down, &c.

XI.

But, in a short time, men became past all enduring
 There was nothing but swearing, and drinking, and
 whoring;
 Till Jove being wroth, rose up in his anger,
 And swore he would suffer such miscreants no longer.

Derry down, &c.

XII.

He from the high windows of heaven did pour
 Forty days, forty nights, one continu'd shower;
 Till nothing was seen but waters all round;
 And in this great deluge most mortals were drown'd.

Derry down, &c.

XIII.

Sure ne'er was beheld so dreadful a sight,
 As to see the old world in this very sad plight;
 For here in the waters all animals swimming,
 Men, monkeys, priests, lawyers, cats, lap-dogs, and women.

Derry down, &c.

XIV.

Here floated a debtor away from his duns,
 There swam father Graybeard stark naked 'mong nuns;
 And here a poor husband, quite careless of life,
 Contented in drowning to get rid of his wife,

Derry down, &c.

XV.

A king and a cobbler here mingled in view,
 Of rakes and young spendthrifts there were not a few;
 A whale and a Dutchman came down with the tide;
 And a rev'rend old bishop by a young wench's side.

Derry down, &c.

XVI.

But Noah was wisest; for Noah judg'd right:
 He built up an ark so strong and so tight;
 For, tho' heav'n and earth seem'd coming together,
 He kept safe in his lodge, and stood buff to the weather.

Derry down, &c.

XVII.

Then, after the flood, like a brother so true,
 Who still had the good of the craft in his view,
 He dived the ground, and he planted the vine;
 He founded a Lodge, ay, and gave his Lodge wine.

Derry down, &c.

XVIII.

Let statesmen toils, tumble, and jumble the ball;
 We'll sit here in our Lodge, and laugh at them all:
 Let bishops wear lawn-sleeves, and kings have their
 ointment,

Free Masonry sure was by heaven's appointment.

Derry down, &c.

XIX.

Then charge my dear brethren, to Kelly's great name,
 Our noble Grand Master for virtue so fam'd,
 That the craft may still flourish, and in all quarters spring,
 While we in full Chorus do joyfully sing,

Derry down, &c.

SONG. XXXIII.

I.

COME, come my Brothers dear,
Now we're assembled here,
Exalt your voices clear

With harmony;
There's none shall be admitted in,
Were he a Lord, a Duke or King,
He's counted but an empty thing.

Except he's free.

*Let every man take glass in hand,
Drink bumpers to our Masters Grand,
As long as he can sit, or stand
With decency.*

II.

By our arts we prove
Emblems of truth and love,
Types given from above

To those that are free.

The re's ne'er a King that fills a throne,
Will ever be ashamed to own
Those secrets to the world unknown,
But such as we.

Let every man take glass in hand, &c.

III.

Now, Ladies, try your arts,
To gain us men of parts,
Who best can charm your hearts,
Because we're free.

Then take us, try us, and you'll find,
We're true and loving, just and kind,
And taught to please a lady's mind

By Masonry

*Let ev'ry man take glass in hand, &c.
God bless King George, long may he reign,
To crush the pride of foes that's vain,
And with his conqu'ring sword maintain
Free-Masonry.*

S O N G. XXXIV.

I.

SOME folks have with curious impertinence strove,
 From Free Masons bosoms their secrets to move;
 I'll tell why in vain their endeavours must prove,
Which no body can deny,
Which no body can deny.

II.

Of this happy secret when once we're possess'd,
 Our tongues can't explain what is lodg'd in our breast;
 For the blessing's so great, it can ne'er be express'd;
Which no body can deny, &c.

III.

Truth, charity, justice, our principles are:
 What one does possess, the others may share;
 And these in this world are blessings most rare;
Which no body can deny, &c.

IV.

Now, since we are met, the world's wonder and boast,
 And each one enjoys what pleases him most,
 I'll give the best and most glorious toast;
Which no body can deny, &c.

V.

Here's a health to the gen'rous, the brave, and the good,
 To all those who think and act as they shou'd;
 And in all this the Free Masons health's understood;
Which no body can deny, &c.

S O N G. XXXV.

I.

COME follow, follow, me,
 Ye jovial Masons free;
 Come follow all the rules
 That e'er was taught in schools,
 By Solomon, that Mason King,
 Who honour to the Craft did bring.

II.

He's justly call'd the wise,
His fame doth reach the skies,
He stood upon the square;
And did the temple rear;
With true level, plum and gage,
He prov'd the wonder of the age.

III.

The mighty Mason lords
Stood firmly to their words,
They had it in esteem,
For which they re justly deem'd:
Why should not their example prove
Our present Craft to live in love?

IV.

The Royal art, and word,
Is kept upon record,
With upright hearts and pure,
While sun and moon endure:
Not written, but indented on
The heart of every Free Mason.

V.

And as for Hiram's art
We need not to impart,
The scripture plainly shews
From whence his knowledge flows;
His genius was so much refin'd,
His peer he has not left behind.

VI.

Then let not any one
Forget the widow's son,
But toast his memory
In glasses charg'd full high,
And when our proper time is come,
Like Brethren part, and so go home.

S O N G. XXXVI.

I.

BEGIN, O ye muses, a Free Mason's strain;
 Let the numbers be gentle, and easy, and plain;
 Though sometimes in concert sublimely we sing,
 Whilst each brother Mason joins hand with a King,
 And princes disdain not companions to be
 With the man that is own'd for a Mason and Free.

II.

Why seek our best nobles our myst'ry to know,
 And rather sing here than sup tea with a beau?
 The sweet notes of knowledge more powerfully call,
 Than a fav'rite at court, or a toast at a ball:
 For truth's sake, a lord is of equal degree
 With the man that is own'd for a Mason and free.

III.

'Twas heav'n first lighted the glorious flame
 Of science that sages Free Masonry name.
 From Adam it flow'd to the patriarch of old;
 The wise King preferr'd it to coffers of gold;
 And Hiram of Tyre join'd with him to be
 Of the number of those that were Masons and Free.

IV.

The Grigs, Antigalics, and others, they say,
 Have set up their Lodges, and mimic our way;
 But frogs claim a curse when they croak from the fen,
 And monkeys a kick when they imitate men.
 In vain, shallow mortals, ye rivals would be
 To the man that is own'd for a Mason and Free.

V.

The wisdom of Greece and old Rome we explore,
 Nay pass to the learn'd of the Memphian shore.
 What secrets Euphrates and Tygris have known,
 And Palestine gather'd, are here made our own.
 Well may the world wonder what strange things we see,
 With the man that is own'd for a Mason and free.

VI.

Though the fair from our rites are for ever debarr'd.
 Ah, ladies! repine not, nor censure too hard:

You have no rivals here, not ev'n in glass,
Where fribbles so dote on the shade of an ass.
Your own dearest pictures, our hearts, could you see,
Would be found in the man that's a Mason and Free,

VII.

The brightest of graces with virtue here join,
No such angel-looks in the drawing-room shine.
Bless'd concord and eagle-ey'd truth hover round,
And, face to face, friendship says, see the bowl crown'd:
Here's a health, let it pass with the number of three,
To the man that is own'd for a Mason and free.

SONG. XXXVII.

TUNE, *The miller of Mansfield.*

I.

HOW happy a Mason! whose bosom still flows
With friendship, and ever most chearfully goes;
Th' effects of the mysteries lodg'd in his breast,
Myst'ries rever'd, and by princes possess'd.
Our friend, and our bottle, we best can enjoy,
No rancor, or envy our quiet annoy,
Our plum-line, and compass, our square and our tools,
Direct all our actions in virtue's fair rules.

II.

To Mars, and to Venus, we're equally true,
Our hearts can enliven, our arms can subdue.
Let the enemy tell, and the ladies declare
No class, or profession, with Masons compare.
To give a fond lustre, we ne'er need a crest,
Since honour, and virtue, remain in our breast.
We'll charm the rude world when we clap, laugh,
and sing,
If so happy a Mason, say, who'd be a king?

SONG. XXXVIII..

TUNE, *Fy let us a' to the wedding*

I.

KING Solomon, that wise projector,
 In Masonry took great delight;
 And Hiram, that great architector,
 Whose actions shall ever shine bright.
 From the heart of a true honest Mason.
 There's none can the secret remove;
 Our maxims, are justice, morality,
 Friendship and brotherly love.

II.

We meet like true friends on the level,
 And lovingly part on the square;
 Alike we respect king and beggar,
 Provided they're just and sincere.
 We scorn an ungenerous action,
 None can with Free Masons compare;
 We love for to live within compass,
 By rules that are honest and fair.

III.

We exclude all talkative fellows
 That will babble and prate past their wit,
 They ne'er shall come into our secret,
 For they're neither worthy nor fit;
 But the person that's well recommended,
 And we find him honest and true,
 When our Lodge is well tyl'd we'll prepare them,
 And, like Masons, our work we'll pursue.

IV.

There's some foolish people reject us,
 For which they are highly to blame,
 They cannot shew any objection,
 Or reason for doing the same.
 The art's a divine inspiration,
 As all honest men will declare;
 So here's to all true-hearted Brothers,
 That live within compass and square.

SONG. XXXIX.

I.

LET worthy Brethren all combine,
For to adorn our mystic art;
So as the Craft may ever shine,
And clear each faithful Brother's heart.
Then Brethren all in chorus sing,
Prosper the Craft and bless the King.

II.

Well level'd, plum'd, and squar'd aright,
The five noble orders upright stand,
Wisdom, and strength, with beauty's height,
The wonder of the world command.
Then Brethren all, &c.

III.

Ye fools and cowans, all who plot,
For to obtain our mystery;
Ye strive in vain, attempt it not,
Such creatures never shall be free.
Then Brethren all, &c.

IV.

The wise, the noble, good, and great,
Can only be accepted here;
The knave or fool, though deck'd in state,
Shall ne'er approach the Master's chair.
Then Brethren all, &c.

V.

Now fill your glasses, charge them high,
Let your Grand-Master's health go round,
And let each heart o'erflow with joy;
And love and unity abound.
Then Brethren all, &c.

SONG XL.

JOY to my Brother Masons,
 Who are met to remember,
 And think upon
 The great St. John,
 This twenty seventh December,

CHORUS.

Fill it up
 To the top;
 Let the sparkling glass go round;
 And to him,
 To the brim;
 For in love he doth abound.
 And to him,
 To the brim:
 Love and liquor do abound.

My glass will be yours,
 And your glass will be mine,
 In token of friendship
 Our hands let us join:
 And with this chearing glass,
 With pleasure, round we'll pass,
 The mem'ry, of the Great
 And the good Divine.

We'll study for to follow,
 The great St. John's example,
 By doing well,
 And hating ill;
 For the reward is ample. &c.

We will behave like brothers,
 Avoiding all disorder:
 Observing still,
 What is the will,
 Of him who calleth *Order*. &c.

While we perform our duty,
 By all we'll be respected:
 But if this place,
 We do disgrace,
 With shame, we'll be ejected. &c.

May Providence protect us,
From all ensnaring dangers,
That we ne'er may,
Become the prey,
Of faithless friends, or strangers. &c.

T'our Master and our Wardens,
With pleasure we agree,
To wish good health,
Success and wealth,
By honours, three times three. &c.

May every loving Brother,
Employ his thoughts, and search
How to improve
In peace and love,
The GLASGOW ROYAL ARCH.

CHORUS.

Fill it up
To the top;
Let the sparkling glass go round;
And to him,
To the brim;
For in love he doth abound.
And to him,
To the brim:
Love and liquor do abound.

My glass will be yours,
And your glass will be mine,
In token of friendship
Our hands let us join:
And with this chearing glass,
With pleasure, round we'll pass,
The mem'ry, of the Great
And the Good Divine.

SONG XLI.

I.

OF all constitutions to form well the mind,
 And make us to every virtue inclin'd,
 None can with the Craft of Free Masons compare,
 Or teach us so truly our actions to square;
 For it was ordain'd, by our Founder's decree,
 That we should be loyal, be loving, and free.
 Be loving, and free, &c.

II.

We, in harmony, friendship, and unity meet,
 And every Brother most lovingly greet;
 And, when we see one in distress, still impart
 Some comfort to cheer and enliven his heart,
 Thus we always live, and for ever agree,
 Resolv'd to be loyal, most loving and free.
 Most loving and free, &c.

III.

By points of good fellowship we still accord,
 Observing each Brother's true sign, grip and word,
 Which from our great Architect was handed down,
 And ne'er will to any but Masons be known.
 Then here's to our Brethren, of ev'ry degree,
 Who always are loyal, are loving, and free,
 Are loving, and free, &c.

SONG. XLII.

The Apology.

I'M sorry, dear brethren, I'm forc'd to comply,
 To sing, you might as well have bid me to fly;
 'Tis true I've a voice, so has the town cryer,
 If I say mine's a better, I'm sure I'm a liar.

However, to please you, altho' I be hoarse,
 If you'll take it, like marriage, for better for worse.
 Now you've heard, nay you've heard the best I can do,
 And I'm sure you're convinc'd what I told you was true.

SONG XLIII.

To the Tune of *By Jove I'll be free.*

Magna est veritas, et prævalebit.

TO the science that virtue and art do maintain,
Let the muse pay her tribute in soft gliding strain
Those mystic perfections so fond to display,
As far as allow'd to poetical lay.

Each profession and class of mankind must agree,
That masons alone are the men who are free, &c.

Their origin they with great honour can trace,
From the sons of religion and singular grace;
Great Hiram and Solomon, virtue to prove,
Made this the grand secret of friendship and love.

Each profession and class of mankind must agree,
That masons, of all men, are certainly free, &c.

The smart and the beau, the coquette and the prude,
The dull and the comic the heavy and rude
In vain may enquire, then fret and despise
An art that's still secret 'gainst all they devise:

Each profession and class of mankind must agree,
That masons, tho' secret, are loyal and free, &c.

Commit it to thousands of different minds,
And this golden precept you'll certainly find,
Nor interest, nor terror, can make them reveal,
Without just admittance, what they should conceal.

Each profession and class of mankind must agree,
That masons alone are both secret and free, &c.

Fair virtue and friendship, religion and love,
The motives of this noble science still prove;
'Tis the key and the lock of christianity's rules,
And not to be trusted to knaves or to fools.

Each profession and class of mankind must agree,
That accepted masons are steady and free, &c.

Q

Th' Isr'lites distinguish'd their friends from their foes
By signs and characters; then say, why should those
Of vice and unbelief, be permitted to pry
Into secrets, that masons alone should descry?

Each profession and class of mankind must agree,
That masons, of all men, are secret and free, &c.

The dunce, he imagines that science and art
Depend on some compact, or magical part:
Thus, men are so stupid, to think that the cause
Of our constitution's against divine laws.

Each profession and class of mankind must agree,
That masons are jovial, religious and free, &c.

Push about the brisk bowl, let it circling pass,
Let each chosen brother lay hold on his glass,
And drink to the heart that will always conceal,
And the tongue that our secrets will never reveal.

Each profession and class of mankind must agree,
That the sons of old Hiram are certainly free, &c.

S O N G XLIV.

To the Tune of *Rule Britannia*, &c.

WHEN earth's foundation first was laid
By the Almighty Artist's hand,
'Tis then our perfect, our perfect laws were made,
Establish'd by his strict command.

Hail! mysterious, hail! glorious masonry,
That makes us ever great and free.

As man throughout for shelter sought,
In vain from place to place did roam,
Until from heaven, from heaven he was taught
To plan, to build, and fix his home.

Hail! mysterious, &c.

Hence, illustrious rose our art,
And now in beauteous piles appear,
Which shall to endless, to endless time impart,
How worthy and how great we are.

Hail! mysterious, &c.

Nor we, less fam'd for ev'ry tye
 By which the human thought is bound,
 Love, truth and friendship, and friendship socially
 Doth join our hearts and hands around.
 Hail! mysterious, &c.

Our actions still by virtue blest,
 And to our precepts ever true,
 The world admiring shall request
 To learn, and our bright paths pursue.
 Hail! mysterious, hail! glorious masonry,
 That makes us great, and good, and free,

SONG. XLV.

To the Tune of *The first of August.*

WITH cordial hearts let's drink a health
 To ev'ry faithful brother,
 Whose candid hearts, whilst breath endures,
 Are faithful to each other,
 Whose precious jewels are so rare,
 Likewise their hearts so fram'd are,
 And level'd with the truest square
 That nature can discover.

The greatest monarch in the land,
 Or in any other nation,
 Would take a brother by the hand,
 And greet him in his station.
 Neither king, nor prince, tho' e'er so great,
 Or any emperor of state,
 But with great candour would relate
 To ev'ry faithful brother.

The world shall still remain in pain,
 And at our secrets wonder,
 No Cowan shall it e'er obtain,
 Tho' all their lives they ponder,
 Still aiming at the chieftest light,
 In which free masons take delight,
 They never can obtain that light,
 Tho' all their days they ponder.

King Solomon the great and wise,
 He was a faithful brother;
 Free-Masonry he ne'er despis'd,
 No secrets he discover'd;
 But he was always frank and free,
 Professing such sincerity
 To all that fraternity,
 He lov'd them 'bove all others.

Come, let us build on firm ground,
 Still aiding one each other,
 And lay a foundation that's most sound,
 That no arts-man can discover;
 Nor ever shall revealed be,
 But to bright stars in masonry;
 Here is to them, where'er they be,
 I am their faithful brother.

Come, let us join our hearts and hands
 In this most glorious manner,
 And to each other firmly stand.
 Under King George's banner;
 That God may bless him still, I pray,
 And over his enemies bear the sway,
 And for ever win the day,
 And crown his reign with honour.

S O N G XLVI.

To the Tune of *Rule Britannia*, &c.

W H E N masonry, by heaven's design,
 Did enter first into great Hiram's brain,
 A choir of angels did rejoice,
 And this chorus sung with united voice.
 Hail! you happy, happy sons that be
 Brothers of Free Masonry.

Great Hiram, he did then repair,
 And went to work with rule and square:
 With his level and plumb he formed a plan,
 And did the glorious temple frame.

Then hail! you happy, &c.

When Solomon beheld the same,
He then set forth great Hiram's fame;
O, excellent mason! he did say,
Above all others you bear the sway.

Then hail! you happy, &c.

Now, to great Hiram's memory
Let's fill a glass most pleasantly,
Including St. John, who light did bring,
Not forgetting great George our King.

Then hail! you happy, &c.

Then next to our Grand Master pass,
My brethren dear, a flowing glass,
Including ourselves, so pass it round,
And with a clap make th' lodge resound.

Then hail! you happy happy sons that be
Brothers of Free-Masonry.

SONG XLVII.

LET masons be merry each night when they meet,
And always each other most lovingly greet;
Let all fraud and discord be sunk in the deep,
By such as are able great secrets to keep;
Let all the world gaze on our art with surprize
For they are all in the dark 'til we open their eyes.

Whoever in masonry perfect is found;
And knows what belongs to its secrets profound.
He's always respected, whether wealthy or mean,
And is never seen careless of matters divine;
His actions are bright, and his life has no stain,
And at last will be happy in spite of bad fame.

To princes we're fellows, to kings we are brothers,
And all honest masons care for each other;
We lovingly meet, and most lovingly part,
None bearing a grudge to a brother in heart;
Let fools be deceitful, a mason shall ne'er,
All malice and discord is out of his sphere.

Q 3.

A mason shall ne'er to treason consent,
 And ne'er of religion will speak with contempt,
 To all men does justice, and is true to the fair,
 The widow and orphan are often his care;
 His stores are still open, their wants to supply,
 In lifetime he's happy, and happy he'll die.

The Sanctum Sanctorum by masons was fram'd
 And all the fair building the temple contain'd,
 By Hiram grand-master, who the work so brought on,
 That the noise of a tool was not heard all along;
 And the number of workmen that round it did move,
 By him were directed, being inspir'd from above.

On St. John's day our lodge did most lovingly join,
 When joy in each face did most gracefully shine;
 Great toasts did each bumper most loyally crown,
 With rum, rack and claret, the best in the town;
 Here's a health to all masons, and all their chaste wives,
 Whose charming sweet faces still dazzle our eyes.

S O N G XLVIII.

I.

TO all who MASONRY despise
 This counsel I bestow,
 Dont' ridicule, if you are wise,
 A *secret* you don't know;
 Yourself you banter, and not it;
 You shew your spleen, and not your wit.
With a fa, la, la, la, la, la,

II.

If union and sincerity
 Have a pretence to please,
 We brothers of the MASONRY
 Lay justly claim to these.
 To state disputes we ne'er give birth,
 Our motto friendship is and mirth.
With a fa, la, &c.

III.

Inspiring virtue by our rules,
 And in ourselves secure,
 We have compassion for those fools
 Who think our acts impure;
 From ignorance we know proceeds
 Such mean opinion of our deeds,
With a fa, la, &c.

IV.

Then let us laugh, since we've impos'd
 On those who make a po'ther,
 And cry the *secret* is disclos'd
 By some false-hearted brother.
 The mighty *secret* gain'd they boast
 From *post-boy*, or from *flying-post*.
With a fa, la,

SONG XLIX.

PHILANDER as musing he sat
 In a fragrant bower shaded with vine
 Cried, what bliss might mortals come at?
 If they'd attend to precepts divine.

If instead of contending for power,
 Each striving to rule o'er another,
 They would improve the precious hour,
 Every one in instructing his brother.

Instead of amazing great wealth
 Which oft does its owner destroy,
 They employ'd their time and health,
 To promote love and social joy.

Instead of pursuing vain toys
 Which no satisfaction can yield
 Fair honour and justice they'd choice,
 As foundations whereon they might build.

Proportion, harmony and love
 Would then all their actions grace,
 Inferiors to those them above
 In virtue would freely give place.

A free Mason list'ning, had weigh'd
These prudent reflections of his,
Reply'd you misplace your regard
Since all are not form'd for bliss.

There are few so wise as yourself
Not join'd to the virtuous few,
Whose aim is not power or pelf,
But to be loving, brave, secret and true.

SONG L.

I.

A Health to our Sisters let's drink;
For why should not they
Be remember'd, I pray,
When of us they so often do think,
When of us they so often do think.

H.

'Tis they give the chiefest delight:
Tho' wine cheers the mind,
And Masonry's kind,
These keep us in transport all night,
These keep us in transport all night.

The ANTHEM.

I.

G Rant us, kind heav'n, what we request;
In Masonry let us be blest:
Direct us to that happy place
Where friendship smiles in ev'ry face;
Where freedom and sweet innocence
Enlarge the mind, and cheer the sense.
Enlarge the mind, &c.

II.

Where scepter'd reason from her throne
Surveys the Lodge, and makes us one;
And harmony's delightful way
For ever sheds ambrosial day;
Where we bless'd Eden's pleasure taste,
Whilst balmy joys are our repast.
Whilst balmy joys, &c.

III.

No prying eye can view us here,
 Or fool or knave disturb our cheer:
 Our well form'd laws set mankind free,
 And give relief to misery.
 The poor, oppress'd with woe and grief,
 Gain from our bounteous hands relief.

Gain from our bounteous, &c.

IV.

Our Lodge the social virtues grace,
 And wisdom's rules we fondly trace;
 Whole nature, open to our view,
 Points out the paths we should pursue.
 Let us subsist in lasting peace,
 And may our happiness increase.

And may our happiness, &c.

P R O L O G U E.

IF to delight, to humanize the mind,
 The savage world in social ties to bind;
 To make the moral virtues all appear
 Improv'd and useful, soften'd from severe,
 If these demand the tribute of our praise,
 The teachers honour or the poets lays;
 How do we view 'em all compriz'd in thee,
 Thrice honour'd and mysterious Masonry.

By thee erected, spacious domes arise,
 And spires ascending glitter in the skies;
 The wondrous whole, by heavenly art is crown'd,
 And order in diversity is found.

Thro' such a length of ages still how fair,
 How bright, how blooming do thy looks appear?
 And still shall bloom——time as it glides away
 Fears for its own, before thine shall decay.

The use of accents from thy aid is thrown,
 Thou form'st a silent language of thy own;
 Disdain'st that records shou'd contain thy art,
 And only liv'st within the faithful heart.

Behold where Kings, and a long shining train,
 Of garter'd heroes wait upon thy reign,
 And boast no honour but a Mason's name.

Still in the dark let the unknowing stray,
 No matter what they judge, or what they say;
 Still may thy mystick secrets be conceal'd,
 And only to a Brother be reveal'd.

PROLOGUE.

OF all the orders founded by the great,
 The wise, and good, of old or modern date,
 None like the craft of masonry can claim
 The glorious summit of immortal fame.
 Upon her principles creation stands,
 Form'd by the first Almighty Mason's hands,
 Who by the rules of Geometry display'd
 His power and wisdom through the worlds he made.
 The soul of man with knowledge he impress'd,
 And taught him Masonry to make him bless'd;
 But soon found man forsook the pointed road,
 And lost his knowledge when he left his God.
 The devil and women gain'd the wretches heart
 And he forgot the Masons glorious art.
 Long time he wander'd, sore with woe oppress'd,
 And dire remorse stung home his conscious breast.
 At length he pray'd; and heav'n receiv'd his pray's
 Pleas'd to behold with pity, and to spare;
 And taught a way the science to regain,
 Thro' arduous study and laborious pain.
 But 'twas forbid the secret to declare,
 That all might equally the labour share:
 And hence it comes the best alone can claim
 That noblest character a Mason's name;
 And that the Art, from other eyes conceal'd,
 Remains a secret, as if ne'er reveal'd.
 Let cowards therefore, and the upstart fry
 Of gormagons, our well earn'd praise deny.
 Our secrets let them as they will deride,
 For thus the fabled fox the grapes decry'd;
 While we, superior to their malice, shine,
 And know our myst'ries to be all divine.

AN EPILOGUE.

WELL—here I'm come to let you know my thoughts,

Nay—ben't alarm'd—I'll not attack your faults;

Alike be safe, the cuckold, and the wit,

The cuckold-maker and the solemn cit;

I'm in good humour, and I'm come to prattle,

Han't I a head well turn'd, d'ye think to rattle;

But to clear up the point, and to be free,

What think you is my subject?—MASONRY:

Tho' I'm afraid, as Lawyer's cases clear,

My learn'd debate will leave you as you were;

But I'm a woman—and when I say that

You know will talk—altho' we know not what.

What think you ladies, 'ant it very hard,

That we should from this secret be debar'd?

How comes it, that the softer hours of love,

To wheedle out this secret fruitless prove?

For we can wheedle when we hope to move:

What can it mean? why all this mighty pother,

These mystick signs, and solemn calling brother?

That we are qualify'd in signs are known,

We can keep secrets too—but they're our own.

When my good man went first to be a MASON

Tho' I resolv'd to put the smother face on,

Yet to speak truly, I began to fear

He must some dreadful operation bear;

But he return'd to satisfy each doubt,

And brought home every thing he carry'd out:

Nay, came improv'd, for on his face appear'd

A pleasing smile, that every scruple clear'd,

Such added complaisance—so much good nature,

So much, so strangely alter'd for the better;

That to increase our mutual dear delight,

Wou'd he were made a MASON every night.

EPILOGUE.

WITH what malicious joy, e're I knew better
 Have I been wont the Masons to bespatter?
 How greedily have I believ'd each lie
 Contriv'd against that fam'd society?
 With many more complain'd—'twas very hard
 Women should from their secrets be debarr'd,
 When kings and statesmen to our sex reveal
 Important bus'ness, which they should conceal:
 That beauteous ladies, by their sparks ador'd,
 Never could wheedle out the Masons word;
 And oft their favours have bestow'd in vain,
 Nor could one secret for another gain.
 I thought, unable to explain the matter,
 Each Mason, sure, must be a woman-hater.
 With sudden fear and dismal horror struck,
 I heard my spouse was to subscribe the book.
 By all our loves, I begg'd he would forbear;
 Upon my knees I wept, and tore my hair.
 But when I found him fix'd, how I behav'd!
 I thought him lost, and like a fury rav'd;
 Believ'd he would for ever be undone,
 By some strange operation undergone.
 When he came back, I found a change, 'tis true,
 But such a change as did his youth renew:
 With rosy cheeks and smiling grace he came,
 And sparkling eyes, that spoke a bridegroom's flame.

YE married ladies, 'tis a happy life,
 Believe me, that of a free Mason's wife.
 Tho' they conceal the secrets of their friends,
 In love and truth they make us full amends.

LIST of all the Regular LODGES in *Scotland*, as they stand on the Roll of the GRAND LODGE Books.

1 **M**ARY'S CHAPEL meets 3d Monday
KILWINNING

Edinburgh Kilwinning, Scots Arms
Canongate Kilwinning, 1st Wednesday
Leith Kilwinning, 2d Monday

5 Perth and Schoon
Glasgow Kilwinning
Canongate and Leith, Leith and
Canongate, 1st Tuesday
Old Lodge of Inverness
Hamilton

10 Journeymen Masons Edinburgh,
1st Monday every quarter

Dumblane
Dalkeith
Maybole
Greenock Kilwinning

15 **T**orphichen

Dunkeld
Montrose
Falkirk
Linlithgow

20 Coupar of Fife

Lesmahago
Old Lodge of Lanerk
Kilmarnock
Dunse

25 Old Lodge of Peebles

St. Andrews
Dunfermling
Glasgow St. Mungo
Kirkintulloch

30 St. Andrews Inverness

Stirling
Falkirk
Bervie

Coltness

35 Selkirk

Bathgate

St. David's Edinburgh, 3d Tuesday

Forreſs

Aberdeen

40 Drummond Kilwinning from
Greenock

Edinburgh from Dumfermling

Edinburgh St. Giles, last Monday

Kirkcudbright

Kirkwall

45 Thurſo

Crieff

Fort William

St. Luke, 1st Monday

Kilmo-lymook

30 Auchterarder

Dysart

Operative Lodge of Dundee

Edinburgh St. Andrews, 2d
Friday

Ancient Lodge of Dundee

35 Cumberland Kilwinning at
Peebles

Inverary

Cumberland Kilwinning at
Inverness

Duke of Northfolks Lodge

Union Lodge of Drummond

Kilwinning from Aleppo

60 Banff

Dumfries

Maddiestoun

Welsh Fuzileers

Thistle Lodge Edinburgh,
1st Friday

65 Campbelltown

St. Machar

Dyke

Haddingtoun

Kello

- 70 Glasgow Montrose
Inverkeithing
Huntly
White's Lodge
Journeymens Lodge, Dumfries
- 75 St. St. Michael's, Dumfries
Argyle's Lodge, Glasgow
Royal Arch, ditto
Stonhaven
St. Ninians at Breichen
- 80 Forbes Lodge at Roscharty
St. Andrews Lodge at Boston
Blandford Lodge, Virginia
Alloa
St. Abbe
- 85 Moncur
Kirkaldy
St. Paul's Lodge, Glasgow
St. Andrews Lodge, Perth
Castle of Dunbar
- 90 Pythagorick Lodge, Borostownness
St. Regulus Coupar of Fife
Prince of Wales Lodge from
Edinburgh
Stirling Royal Arch
Lanerk Kilwinning
- 95 St. Columbus Lodge
St. David's, Dundee
Hooper St. John
Union Kilwinning at Charlestown
South Carolina
Annan St. Andrews
- 100 Fort George
King George the Third's Lodge
Scots Lodge of St. Andrew, in the
parish of St. Thomas, in the
East Jamaica
Mulleburgh Kilwinning
St. Duthus at Tain
- 105 St. Andrews at Crail
Duke of York's Lodge
Ceres in Fife
St. George's R 2 ditto. Ratha

An exact LIST of Regular ENGLISH LODGES, according to their Seniority and Constitution.

1. **K**ING's arms, St. Paul's church-yard, 1st Tuesday in every month.
2. The Horn, Westminster, 2d Thursday.
3. Shakespears head, Marlborough-Street, 1st Tuesday, const. Jan. 17. 1722.
4. Bell, Nicholas Lane, 2d Wednesday, const. July 11. 1721.
5. Mr. Braund, New Bond-street, 2d and 4th Thursday, Jan. 19. 1722.
6. Rummer in Queen-Street, Cheapside, 2d and 4th Tuesday, Jan. 28. 1722.
7. Daniel's Coffee-House, Temple Bar, 1st. Monday, April 25. 1722.
8. One Tun in Noble-Street, 1st and 3d Wednesday, May 1722.
9. King's arms in new Bond-Street, last Thursday, Nov. 25. 1722-3.
10. Queen's head, Knave's Acres, 1st and 3d Wednesday, Feb. 27. 1722-3.
11. Castle in Drury Lane.
12. Two posts, Maiden Lane, Covent-Garden, 1st and 3d Thursday, March 28. 1723.
13. Queen's head, great Queen's-street, 1st and 3d Monday, March 30.
14. Bulls head in Southwark, 2d Monday, April. 1.
15. Cross-keys the corner of St. Martin's Lane 1st and 3d Wednesday, April 3.
16. Sun in Holburn, 1st and 3d Friday, May 5.
17. Mourning Bush at Alderigate, 2d and 4th Friday, 1723.
18. French Lodge, the swan in Long-acre, 1st and 3d Monday, June 12.
19. Baptist head and anchor in Chancery-Lane, 2d last Thursday, Aug. 4.

20. Swan on Fish-street-hill, 1st Friday, Sep. 11.
21. Half-moon in Cheap-side, 1st and 3d Tuesday, Sep. 18.
22. Swan and olive-tree, White-cross street, 1st Friday
23. White-horse, Wheeler-street, Spittlefields, 2d Monday, Dec. 24.
24. Forest's coffee-house at Charing Cross, 2d and last Monday, March 27. 1724.
25. Three tons in the city of Norwich, 1st Thursday.
26. Whale in the city of Chichester, 3d Friday of the Month, July 17.
27. Black spread eagle, Castle Lane in Chester, 1st Thursday.
28. Crown and Mitre, Northgate-street in Chester, 1st Tuesday.
29. Bunch of Grapes, Caermarthen, South-Wales.
30. Two Posts, Portsmouth in Hampshire, 1st and 3d Thursday, 4. o'clock.
31. Red lion, Congleton, Cheshire.
32. Sash and Cocoa tree in Moorfields, 1st and 3d Thursday, July.
33. Goat Eagle-court in the Strand, 1st and 3d Monday.
34. Swan and Rummer in Finch-Lane, 2d and 4th Wednesday, Masters Lodge, every Sunday, Feb. 1725.
35. Paul's head, Ludgate-Street, 4th Monday of the month of April.
36. Angel and Crown in White-chapel, 1st Wednesday in summer, 1st and 3d in winter.
37. King's arms in the Strand, 1st Monday, May 25.
38. Swan in Long-acre, 2d and last Wednesday Sep.
39. Mount's Coffee-house in Grovesnor-Street, near Hanover square, 1st Thursday in the month, Jan 12. 1727.
40. White-Lion in Aldersgate-Street, 1st and 3d Friday Aug. 19.
41. King's head at Salford near Manchester, 1st Monday in the month.
42. Low's Coffee-house, Panton Street, 2d and 4th Friday, Jan 31. 1727-8.
43. Three Flower de Lucas in St. Bernard-street, Madrid, 1st Sunday.

44. Gibraltar at Gibraltar, 1st Tuesday of the month, April 22.
45. Woolpack in Warwick, 1st and 3d Friday in the month, April 22.
46. Hoop and Griffin in Leadenhall-street, 2d and 4th Monday.
47. Rose and Crown in Greek-street, Soho, 1st and 3d Friday.
48. Fountain in Fleet-street, 1st and 3d Friday.
49. Anchor and Crown in Short's Gardens, 1st and 3d Thursday.
50. Red-Lion and Ball in Red-Lion-Street, Holborn, 2d and 4th Wednesday, April 15.
51. Three tuns in Scarborough, 1st Wednesday, Aug. 27. 1729.
52. Three tons at Billingsgate, 2d and 4th Thursday, Jan. 22.
53. Fountain, Snow-Hill, 1st and 3d Thursday, Jan. 24. 1730.
54. George at Northampton, 1st Saturday, Jan 16. 1730.
55. Bacchus and ton, Gravel Street, Hatton-Garden, 1st and 3d Friday.
56. St Rook's hill, near Chichester in Suffex, once a year, viz. Tuesday in Easter week, const. in the reign of Julius Cæsar.
57. Red Lion in the city of Canterbury, 1st and 3d Tuesday, April 3. 1730.
58. Vine in Long-Acre, 2d and 4th Wednesday: Masters Lodge, 1st and 3d Sunday, April 28.
59. Bacchus and ton in Bloomsbury Market, 2d and 4th. Monday, May 22.
60. Lion in Lynn Regis in Norfolk, 1st Friday Oct. 9. 1729.
61. Rose in Cheap-side, 1st and 3d Monday, Jan. 26. 1730.
62. East India arms at Bengal in the East-Indies
63. Saracen's head in Lincoln, 1st Tuesday, Sep. 7.
64. Rainbow Coffee-house, York-buildings, 2d and 4th Thursday, July 17.
65. Queen's head Old Baily, 1st and 3d Thursday; Masters Lodge, 1st and 3d Sunday.

66. Black-Lion in Jockey-fields, 1st and 3d Monday, Jan. 11. 1731.

67. Fountain, Bury St. Edmond's, 2d and 4th Tuesday.

68. Two Angels and Crown, Little St. Martin's Lane, 2d and 4th Friday.

69. Angel, Macclesfield, Cheshire.

70. Fleece, Bury St. Edmond's, 1st and 3d Thursday, Nov. 1.

71. Three tons, Newgate-Street, 2d and last Monday, Oct. 21.

72. Three tons, Smithfield, 2d and 4th Wednesday, Dec. 17.

73. Old Antwerp behind the Royal Exchange; 1st Tuesday.

74. Fountain, Borough of Southwark, 1st and 3d Tuesday, Jan. 14. 1732.

75. King's arms, St Margaret's hill, Southwark, 3d Monday, Feb. 2.

76. New King's arms at Leigh in Lancashire, Feb. 22. 1731.

77. Bell and Black-bird, Woolverhampton in Staffordshire, 1st Monday, March 28. 1732.

78. Horse-shoe and Rummer in Drury Lane, 2d and 4th Tuesday, April 11.

79. A l'hotel de Buffy, Rue de Buffy, a Paris, 1st Monday, April 3.

80. Sun in Fleet-street, 2d and last Tuesday, April 12.

81. Star in Coleman-Street, 2d and 4th Tuesday, May 25.

82. King and Queen's heads in Rosemary-Lane, 2d and 4th Monday, June 21.

83. Oxford arms, Ludgate-Street, 2d and 4th Thursday, June 29.

84. King's arms, Dorset Street, Spittlefields, 2d and 4th Thursday, July 12.

85. White-horse in Ipswich, 2d and 4th Thursday.

86. New inn in Exeter.

87. King's arms in Piccadilly, 2d and last Thursday, Aug. 17.

88. Leg in Fleet Street, 1st and 3d Friday.

89. Crown Upper Moorfields, 2d Tuesday August 29.
90. Royal Vineyard, St. James's park, every Saturday, 2 o'clock, Sep. 5.
91. Standard in Leicesterfields, 1st and 3d Tuesday, Sep. 8.
92. Virgin's inn, Darby, Sep. 14.
93. A private room in Bolton Lee Moors in Lancashire, next Wednesday to every full moon, Nov. 9.
94. Cloathworkers arms, Upper-Moorfields 1st and 3d Tuesday, Nov. 15.
95. Turk's head, Greek-Street, Soho, 2d Thursday in summer, and 2d and 4th in winter, Dec. 12.
96. Seven stars, Bury St. Edmon'ds, 2d and 4th Thursday, Dec. 15.
97. Old Mitre in Salisbury, 1st and 3d Wednesday, Dec. 27.
98. Ship Coffee-house near the Hermitage Bridge, 1st and 3d Thursday, Feb. 2. 1732-3.
99. Theatre tavern in Goodman's-fields, 2d and 4th Monday, Feb. 17.
100. King's arms, Tower-Street near the seven Dials, 1st and 3d Tuesday, March 3.
101. Bear, city of Bath, 1st and 3d Friday, March 18. 1733.
102. Globe in Bridges-Street in Covent Garden, 2d and 4th Thursday, March 23.
103. Shakespear's head in Covent-Garden, Stewards Lodge, the 3d Wednesday in January, April, July, and October 25th of June 1735.
104. Red-Lion at Bury in Lancashire, next Thursday to every full moon, July 26. 1731.
105. Dog in Stourbridge, Worcestershire, every Wednesday, Aug. 1.
106. White horse in Piccadilly, 1st and 3d Monday, Dec. 27.
107. Forest's Coffee-house, Charing Cross, 2d Wednesday.
108. Castle at Kingston in Surrey, 2d and 4th Tuesday.
109. Hamburgh in Lower Saxony.
110. Swan in Birmingham, last Monday.
111. Boston in New England.

112. Valenciennes in French Flanders.
113. Duke of Marlborough's head in Petticoat-Lane, White Chapel, 2d and 4th Friday, Nov. 5. 1734.
114. Mafon's arms at Plymouth, 1st and 3d Friday.
115. Mitre in Mint-Street, near St. George's church in Southwark, 2d and 4th Tuesday, June 11. 1735.
116. At the Hague.
117. Fencers near Newcastle upon Tyne, 1st Monday, June 24.
118. At the Castle, Aubigny in France, 1st Monday, Aug 12.
119. Sun in Old-Round-Court, 2d and 4th Tuesday, Aug. 26.
120. Lisbon Lodge.
121. Lord Weymouth's arms at Warminster in Wiltshire, 1st Thursday.
122. Rummer in Bristol, 1st and 3d Friday.
123. Anchor in Cock-Lane, Snow Hill.
124. Savanah in the Province of Georgia.
125. Ashley's London Punch-House, Ludgate Hill.
126. Three Cups in Colchester, 1st and 3d Monday.
127. Fountain in Shrewsbury, 1st Monday, April 16.
128. Fountain Gates-Head, in the Bishoprick of Durham, March 2. 1735.
129. Greyhound in Lamb-street, Spittlefields.
130. Three Crowns, Weymouth and Melcomb-Regis, Dorsetshire.
131. King's head in Norwich.
132. George in Tyth-Barn-Street in Liverpool.
133. Sun, Fish-Street-Hill, 1st and 3d Monday.
134. King's arms Edgeburton-Street, Birmingham.
135. Yorkshire Grey in Beer-Lane in Thames-Street, 3d. Friday Dec. 2.
136. Black Dog Castle-Street, Seven Dials, 2d and 4th Tuesday; Master's Lodge every Sunday, Dec. 21.
137. Blossom's inn in Lawrence-Lane, Cheapside.
138. City of Durham in Wallow-Street.
139. Crown, West-Smithfield, 1st and 3d Wednesday. Feb. 14.
140. Hing's arms in Cateaton-Street.
141. Horn, Braintree in Essex.

A Collection of Scots and English Songs.

An Irish song.

There was a wedding in Bellanamore,
And there was a hundred lacking fourscore.
You're welcome, gentlemen, welcome all of you,
Welcome gramachrie, welcome my deary.

Johnie Macharrel, that pretty young man,
He came to the wedding with his long-tail'd garran.
You're welcome, &c.

Potatoes and herrings are good meat for men,
But for Mrs. Bride they have kill'd a fat hen.
You're welcome, &c.

Upon the long table was many a fine dish,
Brackley, butter, and stinking salt fish.
You're welcome, &c.

When the bride came down with her shameful face,
Round her green petticoat was a red lace.
You're welcome, &c.

When they begun to pull off her hose,
You could not come nigh her for the smell of her toes.
You're welcome, &c.

T'is the custom of the country when the bride goes to
She pulls off her smock, and lays under her head. (bed,
You're welcome, &c.

Soon as the bride was laid on her back,
She prays to St. Patrick for a pipe of tobac'.
You're welcome, &c.

Then let's put up our garrans, and give them some hay,
And dance with the lasses until it be day.
You're welcome, &c.

To its own tune.

WHen Orpheus went down to the regions below,
 Which men are forbidden to see,
 He tun'd up his lyre, as old history tell,
 To set his Eurydice free.
 All hell was astonish'd, a person so wise
 Should rashly endanger his life,
 And venture so far; how vast their surprize,
 When they heard that he came for his wife.
 To find out a punishment due to the crime,
 Old Pluto had puzzled his brain,
 But hell had no torture was fit for the crime,
 So they gave him his wife back again.
 Pity succeeding, soon vanquish'd his heart,
 And pleas'd with his playing so well,
 He took her again in return of his art;
 Such merit had music in hell.

On the Highlanders.

IN the garb of old Gaul, and fire of old Rome,
 From the heath cover'd mountains of Scotia we come,
 Where the Romans endeavour'd our country to gain,
 But our ancestors fought, and they fought not in vain.

C H O R U S.

Such our love of liberty, our country and our cause,
 Like our ancestors of old, we'll stand by freedom's laws;
 We'll boldly fight like heroes bright, for honour and
 applause,
 And defy the French and Spaniards to alter our laws.
 No effeminate customs our sinews embrace,
 No luxurious tables enervate our race;
 Our loud-sounding pipe bears the true martial strain,
 So do we the old Scottish valour retain.

Such our love, &c.

We're tall as the oak on the mount of the vale,
Are swift as the roe which the hound doth assail,
As the full moon in autumn our shields do appear,
Minerva would dread to encounter our spear.

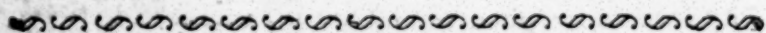
Such our love, &c.

As a storm in the ocean when Boreas blows,
So are we enraged when we rush on our foes;
We sons of the mountains, tremendous as rocks,
Dash the force of our foes with our thundering strokes.

Such our love, &c.

Quebec and Cape Breton, the pride of old France,
In their troops fondly boasted till we did advance;
But when our Claymores they saw us produce,
Their courage did fail and they sued for a truce.

Such our love, &c.



NO longer let whimsical Songsters compare
The merits of wine with the charms of the fair;
I appeal to the men, to determine between
A tun bellied Bacchus, and beauty's fair queen.

The pleasures of drinking henceforth I resign,
For tho' there is mirth, yet there's madness in wine;
Then let not false sparkles our senses beguile,
'Tis the mention of Chloe that makes the glass smile.

Her beauties with rapture my senses inspire,
And the more I behold her the more I admire,
But the charms of her temper, and mind, I adore:
These virtues will bless me, when beauty's no more.

How happy our days, when with love we engage,
'Tis the transport of youth, 'tis the comfort of age;
But what are the joys of the bottle and bowl?
Wine tickles the taste, love enraptures the soul.

A sot, as he riots in liquor, will cry,
The longer I drink, the more thirsty am I:
From this fair confession, 'tis plain, my good friend,
You're a toper eternal, and drink to no end.

Your big belly'd bottle may ravish your eye,
But how foolish you look, when your bottle is dry?
From woman, dear woman ! sweet pleasure must spring;
Nay, the Stoics must own it, she is the best thing.

Yet some praises to wine we may justly afford,
For a time it will make one as great as a lord;
But woman for ever gives transports to man,
And I'll love the dear sex ay as long as I can.

PUSH about the brisk bowl, 'twill enliven the heart,
While thus we sit round on the grass;
The lover who talks of his suff'rings and smart,
Deserves to be reckon'd an ass, an ass.

Deserves, &c.

The wretch who sits watching his ill gotten pelf,
And wishes to add to the mass,
Whate'er the Curmudgeon may think of himself,
Deserves to be reckon'd an ass.

Deserves, &c.

The beau, who so smart with his well powder'd hair,
An angel beholds in the glass;
And thinks with grimace to subdue all the fair,
May justly be reckon'd an ass.

May, &c.

The merchant from climate to climate may roam,
Rich Croesus's wealth to surpass;
And oft does his wandering lady at home,
Clap the horns of an ox on an ass.

Clap, &c.

The lawyer so grave, when he puts up his plea,
With forehead well cover'd with brags,
Tho' he talk to no purpose, he pockets your fee,
There you, my good friend, are the ass.

There, &c.

The formal physician, who knows ev'ry ill,
 Shall last be produc'd in the class;
 The sick man a while may confide in his skill,
 But death proves the doctor an ass.

But, &c.

Then let us, companions, be jovial and free,
 By turns take our bottle and lass;
 For he who his pleasure puts off for a day,
 Deserves to be reckon'd an ass.

Deserves, &c.

To the tune of *Lumps of pudding*.

ONE ev'ning good humour took wit as his guest,
 Resolv'd to indulge in a sensible feast;
 Their liquor was claret, and friendship their host,
 And mirth, song and sentiment garnish'd each toast.

But while, like true bucks, they enjoy'd their design,
 For the joy of a buck lies in love, wit and wine,
 Alarm'd, they all heard at the door a loud knock,
 And the watchman hoarse bellow'd, 'twas past twelve
 o'clock.

They nimbly ran down, the disturbing dog found
 And upstairs they dragg'd the impertinent hound;
 When brought to the light, how much were they pleas'd,
 To see 'twas th' grey glutton time they had seiz'd.

His glass as his lanthorn, his scythe as his pole,
 And his single locks dangling a-down his smooth scull,
 My friends, quoth he, coughing, I thought fit to knock,
 And bid you be gone, for 'tis past twelve o'clock.

Says the venom-tooth'd savage, on this advice fix,
 Tho' nature strikes twelve, folly still points to six;
 He longer had preach'd, but no longer they'd bear it,
 So hid him at once in a hoghead of Claret.

This is right, call'd out wit, while you're yet in your
prime,
There's nothing like Claret for killing of time.
Huzza! reply'd love, now no more can he knock,
Or impertinent tell us, 'tis past twelve o'clock.

Since time is confin'd to our wine, let us think,
By this maxim we're sure of our time, when we drink;
With bumpers, my lads, let our glasses be primed,
Now we're certain our drinking is always well timed.



Song. In praise of the Guitar.

NO more shall the muses dance round in a ring,
When, charm'd with Clarissa, her beauties I sing;
But Phœbus shall stop the career of his car,
Entranc'd with the sound of my tinkling guitar.

O! my guitar, O! my guitar, my strumming,
My strumming, my tinkling guitar.

I sing not of battles great monarchs between,
'Tis no fault of mine if they fall out or in;
Cease, then, you loud trumpets, and drums of the war,
You drown the soft twang of my tinkling guitar.

O! my guitar, &c.

When, buy my rare flounders, poor fishermen bawl,
Or feminine eunuchs sing high with a squall;
Such, ear piercing sounds cannot rank in a par,
With the ravishing twang of my tinkling guitar.

O! my guitar, &c.

Tho' pedants a proverb have taught in the schools,
That far sought, and dear bought are the fittest for
tools;

Yet while, with a tune, I can drive away care,
I'll thrum, and I'll strum on my tinkling guitar.

O! my guitar, O! my guitar, my strumming,
My strumming, my tinkling guitar.



To its own tune.

Since wedlock's in vogue, and stale virgins despised,
To all batchelors greeting these lines are premised;
I'm a maid that would marry, ah! could I but find
(I care not for fortune) a man to my mind,

A man to my mind, a man to my mind,
I care not for fortune, a man to my mind.

Not the fair-weather'd fop, fond of fashion and dress,
Not the squire that can relish no joys but the chace;
Nor the free-thinking rake, whom no moral can bind,
Neither this, that, nor t'other's the man to my mind.

The man to my mind, &c.

Not the ruby fac'd sot, who topes world without end,
Nor the drone that can't relish his bottle and friend,
Nor the fool that's too fond, nor the churl that's unkind;
Neither this, that, nor t'other's the man to my mind.

The man to my mind, &c.

Not the rich with full bags, without breeding or merit,
Nor the flash that's all fury, without any spirit,
Nor the fine Mr. Fribble, the scorn of mankind;
Neither this, that, nor t'other's the man to my mind.

The man to my mind, &c.

But the youth whom good sense and good nature inspire,
Whom the brave must esteem, and the fair must admire,
In whose heart love and truth are with honour conjoin'd;
This, this, and no other's the man to my mind,

The man to my mind, the man to my mind,
This, this, and no other's the man to my mind.

With an honest old friend and a merry old song,
And a flask of old port would I sit the night long;
And laugh at the malice of those who repine,
That they must swig porter, whilst I can drink wine.

I envy no mortal, though ever so great,
Nor scorn I a wretch for his lowly estate;
But what I abhor, and esteem as a curse,
Is poorness of spirit, not poorness of purse.

Then dare to be generous, dauntless and gay,
Let's merrily pass life's remainder away;
Upheld by our friends, we our foes may despise,
For the more we are envy'd the higher we rise.

* * * * *

Rosline Castle.

'T WAS in that season of the year,
When all things gay and sweet appear,
That Colin, with the morning ray,
Arose and sung his rural lay;
Of Nanny's charms the shepherd sung,
The hills and dales with Nanny rung,
While Rosline castle heard the swain,
And echo'd back the chearful strain.

Awake, sweet muse, the breathing spring
With rapture warms, awake and sing;
Awake and join the vocal throng,
And hail the morning with a song;
To Nanny raise the chearful lay,
O bid her haste and come away;
In sweetest smiles herself adorn,
And add new graces to the morn.

O heark, my love, on ev'ry spray
Each feather'd warbler tunes his lay;
His beauty fires the ravish'd throng,
And love inspires the melting song:
Then let my ravish'd notes arise,
For beauty darts from Nanny's eyes,
And love my rising bosom warms,
And fills my soul with sweet alarms.

Come, my love, thy Colin's lay
With rapture calls, O come away;
Come while the muse this wreath shall twine,
Around that modest brow of thine;

© hither haste, and with thee bring
That beauty blooming like the spring,
Those graces that divinely shine,
And charm this ravish'd heart of mine.

XXXXXXXXXXXXXXXXXXXXXXXXXXXXXXXXXXXX

A Dawn of hope my soul revives,
And banishes despair ;
If yet my dearest Damon lives,
Make him, ye gods, your care.

Dispel those gloomy shades of night ;
My tender grief remove ;
O ! send some cheering ray of light,
And guide me to my love.

Thus in a secret friendly shade,
The pensive Celia mourn'd ;
While courteous echo lent her aid,
And sigh for sigh return'd.

When sudden Damon's well-known face,
Each rising tear disarms ;
He eager springs to her embrace,
She sinks into his arms.

~~~~~

I.  
**T** His world is a stage, where all men engage,  
And each acts his part in the throng ;  
There is nought but confusion,  
Meer folly, delusion, and the rest of it all is a song, &c.

II.  
The parson so grave, says your souls he will save,  
And shew you the right from the wrong,  
By piously teaching,  
And long wynding preachings, he sets off his flock  
with a song, &c.

III.  
The statesman he smiles, at the time he beguiles,  
And feeds you with promises long,  
He squeezes your hard, and calls you his friend,  
While he means nothing else but a song, &c.

IV.

The Doctor he fills you with balsams and pills,  
And tells you that you will live long,  
But believe me it's true, its the guineas in view,  
And the rest of it all is a song, &c.

V.

The soldier he rattles of sieges and battles,  
And wonders he has been among,  
His preferment and merit are both like his spirit,  
You may see they are all but a song, &c.

VI

The ship-master cries see the clouds how they rise,  
Look about my brave boys, it blows strong,  
Come fill me some sip, and I'll warrant the ship,  
Will as sure reach her port as a song, &c.

VII.

The drover he prattles of heifers and cattle,  
And parcels he has been among,  
All the day he will fret until he can cheat,  
Then he sells of his stoats with a song, &c.

VIII.

The silly old prude, she will say you're rude,  
If you touch but her hand in the throng,  
But bring her aside, and you'll manage her pride,  
And her virtue bring down to a song, &c.

IX.

The gentle coquette she is all in a pett,  
At morn. if toy let be wrong,  
All day she will pass consulting her glass,  
And at night dye away with a song, &c.

X.

Come let us be merry, drive hence melancholly,  
Since we are brave fellows among,  
Let's each fill our glasses taste life as it passes,  
And each of us sing a good song, &c.



*Shillin na gari, a Hunting Song.*

**H**ARK! Hark! Jolly sportsmen a while to my tale,  
 And pay your attention I'm sure cannot fail,  
 It's of lads and of horses, and dogs that ne'er tire,  
 O'er stone walls or hedges, thro' dale bog and brier,  
 Apack of such hounds, and a sett of such men,  
 It's a true chance if ever you meet with again,  
 Had Nimrod the mightiest of hunters been there,  
 Before Jove! he'd a shook like an aipin for fear.

*Fa laddin, &c.*

## II.

In Seventeen hundred, fifty and four,  
 The sixth of December, I think 'twas no more,  
 At six in the morning by most of the Clocks,  
 We set out from Kilridry in search of a fox;  
 The Lochlane town lads, and the bold O'eing-brae,  
 And Jonny O'dair was with us that day,  
 Jo. devil hold Preston, those huntsmen so stout,  
 Dick Holmes, a few others, and so we set out.

*Fa laddin, &c.*

## III.

We cast off our hounds for an hour or more,  
 When Wanton set up a most tuneable roar,  
 Hark Wanton, says Jo. and the rest were not slack,  
 For Wanton's no trissler esteem'd by the pack,  
 Old Bonny and Collier came readily by,  
 And every hound join'd in the musical cry,  
 Had Dianna been there, she'd been pleas'd to the life,  
 And one of the lads had a goddess to wife.

*Fa laddin, &c.*

## IV.

Ten minutes past eight was the time of the day,  
 When Reynard broke Cover, and this was his play,  
 A strong from Killeeggin, as tho' he cou'd fear none,  
 Away he Brush'd round by the house of Kilturmen,  
 Thro' Carrick mines there and to Sherry wood then,  
 Steep Shankhil he climb'd, and to Ballinaglean,  
 Brae common he left leap't lord Ainglise's wall,  
 And seem'd to say, little I value you all.

*Fa laddin, &c.*

## V.

To Rockistoun wood like an arrow he past,  
 Till he came to the steep hills of Darky at last  
 There gallantly plung'd himself into the sea,  
 Saying in his heart, sure none dare follow me,  
 But soon to his cost, he perceiv'd that no bounds,  
 Cou'd stop the pursuit of the Stanch metal'd hounds,  
 His policy here, did not serve him a rush,  
 Five couple of tartars being clos at his brush.

*Fa laddin, &c.*

## VI.

To return to the shore again was his drift,  
 But e'er he could reach to the top of the cleft,  
 He found both of speed and of cunning a lack,  
 Being wearied and kill'd by the rest of the pack;  
 At this death were present, the lads I have sung,  
 Says Laurie who rode on a Garron was flung,  
 Thus ended at last a most delicate chace,  
 Which lasted full five hours, and ten minutes space.

*Fa laddin, &c.*

## VII.

We return'd to Kilridries most plentiful board,  
 Where dwell hospitality, truth, and my lord,  
 We talk'd of the chace, and tossed the health,  
 Of the lads that ne'er vary'd for places or wealth,  
 O'eingbrae bauk'd a lip, says Dick it is odd,  
 It is says Jack by the great living G—d,  
 I hollow'd says Preiton, get on tho' you fall,  
 Or I'll leap o'er you, your blind gelding and all.

*Fa laddin, &c.*

## VIII.

Each glas was adapted to freedom and sport,  
 For party affairs we assign'd to the court,  
 Thus we finish'd the rest of the day and the night,  
 In gay flowing bumpers, and social delight,  
 And till the next morning bade farewell each brother,  
 For some went one way, and some went another,  
 As Phebus befriended our early arone,  
 Luna took care in conducting us home.

*Fa laddin &c.*

## I.

COME, Come, my dear Nymph, now all nature  
looks gay,  
The Birds sweetly whistle, the Lambs gently play,  
To yonder cool shade, let us quickly retire,  
And taste all the pleasure, that love can inspire.

## II.

Good sir not so hasty, we poor country maids  
Too oft are deceiv'd by you fine *London* blades.  
How many poor damsels, deluded by you,  
Who are forc'd, ever after, their folly to rue,

## III.

I'll take thee to *London*, and deck thee so fine,  
That thou shalt the greatest of ladies out-shine,  
And ride in your Coach, to the Park, or the Play,  
All glittering with Diamonds, out-sparkle the day.

## IV.

No, no, I abhor such a scandalous life,  
I'll be no mortals whore, but some honest man's wife,  
So pray sir, return to the place, whence ye came,  
For I'll ne'er sell my pride, at the price of my fame,

## V.

Then think not my dearest, so meanly of me,  
No harm, on my honour, shall happen to thee,  
Here's Gold that buys all things, and Silver good store,  
And when that is gone, I'll supply thee with more.

## VI.

I trust not your honour, your Gold I despise,  
My virtue above all temptations I prize,  
Though poor I am honest, I'm not to be sold,  
So pray take away, both yourself and your Gold.

## VII.

Then hasten, O hasten to fill my fond arms,  
What wealth, what possessions can equal thy charms,  
Let liberties live, and repent whilst we prove,  
No pleasure so lasting, as virtuous love.

I.

YOUNG Damon protests I'm his joy, and delight,  
He's ever unhappy, whilst I'm from his sight,  
He wants to be with me wherever I go,  
The duce sure is in him for plaguing me so. For &c.

II.

All day his delight is to sit by my side,  
He peeps and he sighs, while I frown, and I chide,  
I bid him begone, but he answers me no,  
The duce sure is in him for plaguing me so. For, &c.

III.

He often intreats me, his pain to relieve,  
I ask him what favour, he hopes to receive,  
He answers, a sigh, while with blushes I glow,  
No mortal, besides him wou'd plague a maid so. &c.

IV.

This breast-knot, he yesterday brought from the wake,  
And kindly intreated, I'd wear't for his sake,  
Such favours are easie enough to bestow,  
Sure I deserve more, for his plaguing me so, For, &c.

V.

At even he hands me, a loft to the plain,  
And meets me next morn, to conduct me again,  
But what's his intention, I wish I could know,  
I'd rather be married than plagu'd with him so. &c.

I.

COME chear up my lads, it's for glory we steer,  
To add something more to this wonderful year,  
'Tis honour that calls you, not press you like slaves,  
For who are so free, as we sons of the waves.

II.

We ne'er meet our foes, but we wish them to stay,  
They never see us but they wish us away,  
If they run, why we follow, and chace them on shore,  
For if they won't fight us, what can we do more.



## III.

They swear they'll invade us these terrible foes,  
 They frighten our children, our women and beaus,  
 But if their flat bottoms, in darkness get o'er,  
 Still Brittons they'll find, to receive them on shore.

## IV.

(sweat,

We'll still make them run, and we'll still make them  
 In spite of the devil, and Brussells gazzet,  
 Then cheer up my lads with one voice let us sing,  
 Our soldiers, our sailors, our states-men, and King.

## I.

**S**O blyth as the Linnet sings in the green wood,  
 So blyth we'll wake, we'll wake the morn;  
 And thro' the wide forrest, of Merry-Shire-wood,  
 We'll wind—the Beugle-horn.

## II.

The Sherrieff attempts to take bold Robin Hood,  
 Bold Robin disdains, disdains to fly;  
 Let him come when he will in Merry-Shire-wood,  
 We'll vanquish—boyes or die.

## III.

Our hearts they are stout, and our bows they are good,  
 And well their masters, masters know;  
 They're cull'd in the forrest of Merry-Shire wood,  
 And ne'er—will spare one foe.

## IV.

Our arrows shall drink of the fallow Deers blood,  
 We'll hunt them all o'er, all o'er the plain;  
 And thro' the wide forrest, of Merry-Shire-wood,  
 No shaft shall fly in vain.

## V.

Brave Scarlet and John who could ne'er be subdued,  
 Gave each their hand, their hand so bold;  
 And we'll range thro' the forrest of Merry-Shire-wood,  
 What say my hearts of Gold.

*The Drunken wife o' Galloway. A Scots Song.*

I.

**D**own in yon meadow a couple did tarry,  
The wife she drank naething but wine and canary;  
To her friends he complain'd of her right airly,  
Oh! gin my wife wad drink hooly and fairly.

II.

She's drunken her stockings, sae has she her shoon,  
And she has drunken her bonny new gown;  
She's drunken her sark, that cover'd her airly,  
Oh! gin my wife, &c.

III.

First she drank crummie, and then she drank garrie;  
Synne she has drunken my bonny gray marie  
That carried me through the dub and the lairie,  
Oh! gin my wife, &c.

IV.

Wad she drink but her ain things, I wadna much care  
But when she drinks my claites that I canna well spare,  
When I'm wi' my gossips, it angers me fairly,  
Oh! gin my wife, &c.

V.

My Sunday's coat she has laid it a wad,  
The best blew bonnet e'er was o' my head;  
At kirk and at market I'm cover'd but barely,  
Oh! gin my wife, &c.

VI.

The very grey mittons that gaid o' my hands,  
To her neighbour's wife she has laid them in pawn;  
My bane headed staff that I loo'd so dearly,  
Oh! gin my wife, &c.

VII.

When there's any filler she maun keep the purse,  
Gin I seek but a bawbie she'll scauld and she'll curse;  
She lives like a queen, I scrimpit, and sparely,  
Oh! gin my wife, &c.

T

VIII.

I ne'er was inclin'd to wrangling or strife,  
Nor wad I refuse her what's needfu' for life;  
E'er we come to war I'm ay for a parly,  
Oh! gin my wife, &c.

IX.

A pint wi' her kimmers I wad her allow,  
But when she sits down she drinks till she's fou;  
And when she is fou she's unco camstrarie,  
Oh! gin my wife, &c.

X.

When she gaes to the caus'ay she roars and she rants,  
Has no dread of neighbours nor minds the house wants;  
Roars some foolish lilt like up thy heart Charlie,  
Oh! gin my wife, &c.

XI.

And when she comes hame she lays on the lads;  
She ca's the lasses baith limmers and jades;  
And me my fell nought but auld cuckold carlie,  
Oh! gin my wife wad drink hooly and fairly.

\* \* \* \* \*

*The Highland Queen. A new Song.*

I.

**N**O more my song shall be, ye swains,  
Of purling streams, or flowry plains,  
More pleasing beauties now inspire,  
And Phœbus deigns the warbling lyre:  
Divinely aided, thus I mean,  
To celebrate my Highland Queen.

II.

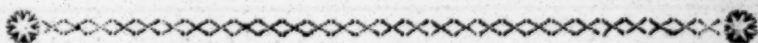
In her sweet innocence I find,  
With beauty, truth, and freedom join'd;  
Strict honour fills her spotless soul,  
And gives a lustre to the whole;  
A matchless shape, and lovely mein,  
All center in my Highland Queen.

## III.

No sudden rush, no trifling joy,  
 Her settled calm of mind destroy;  
 From pride and affectation free,  
 Alike the smiles on you and me;  
 The brightest nymph that trips the green  
 I do pronounce my Highland Queen.

## IV.

How blest'd that youth, whom gentle fate  
 Has destin'd to so fair a mate,  
 With all those wondrous gifts in store,  
 While each returning day brings more!  
 No man more happy can be seen,  
 Possessing thee, my Highland Queen.



*Sylvan and Cynthia: A favourite Dialogue.*

## S Y L V A N.

Sweet summer is coming; the peach-trees in bloom;  
 The lay-locks array'd, for its leaves are just come.  
 Then, Cynthia, remember your swain's usual lay;  
 Consent, be united, for life's but a day;

## C Y N T H I A.

Fly hence, O false Sylvan, to Mira the gay,  
 To her repeat all the fine things that you say,  
 With joy she may hear you, and list' to your lay,  
 For love like to life is with you but a day.

## S Y L V A N.

Unjustly, dear Cynthia, your Sylvan you blame,  
 I continue still constant; does Cynthia the same?  
 Tho' to Dorilla's cottage your flock did once stray,  
 Was the sheep then in fault, or my Cynthia, I pray?

## C Y N T H I A.

Accuse me not, Sylvan, nor strive to beguile;  
 With a frown I demand it and banish a smile,  
 To Ida's sweet mountains your flocks you may lead  
 With Mira who credits whatever you plead.



## S Y L V A N.

Not so, my dear Cynthia, with you I will stray;  
 You add to all pleasure and brighten the day;  
 Without thee unhappy must Sylvan remain,  
 Oh, tell me, you'll have me, and rid me of pain.

## C Y N T H I A.

Then, Sylvan, be happy, though in fetters remain;  
 I'll free you from bondage, but not from your chain;  
 Then there is my hand, to the church lead the way,  
 Be easy and chearful, I'll ever obey.

## B O T H.

Come, come, all ye nymphs, with your shepherd repair,  
 With garlands of myrtle to crown the fond pair;  
 May happiness grow as our love doth increase,  
 And Hymen supply us with plenty and peace.

\*†\*†\*†\*†\*†\*†\*†\*†\*†\*†\*†\*†\*†\*†\*†\*

*A New Song. Sung by Mr. Gilson, at Vauxhall.*

## I.

**Y**E virgins attend, believe me your friend,  
 And with prudence adhere to my plan,  
 Ne'er let it be said, there goes an old maid,  
 But get marry'd as fast as you can.

## II.

As soon as you find your hearts are inclin'd  
 To beat quick at the sight of a man;  
 Then chuse out a youth, with honour and truth,  
 And get marry'd as fast as you can.

## III.

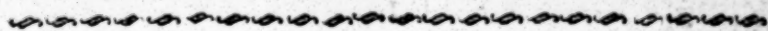
For age like a cloud your charms soon will shroud,  
 And this whimsical life's but a span;  
 Then, maids, make your hay, while Sol darts his ray,  
 And get marry'd as fast as you can.

## IV.

The treacherous rake will artfully take  
 Ev'ry method poor girls to trepan;  
 But baffle the snare, make virtue your care,  
 And get marry'd as fast as you can.

## V.

And, when Hymen's bands have join'd both your hands,  
 The bright flame still continue to fan;  
 Ne'er harbour the stings that jealousy brings,  
 But be constant and blest while you can.



*A Ballad in the modern Taste. Set by Dr. Arne.*

## I.

ONE morning young Roger accosted me thus,  
 Come here, pretty maiden, and give me a buss!  
 Lord, fellow! says I, mind your plough and your cart!  
 Yes I thank you for nothing, thank you for nothing,  
 Thank you for nothing, with all my heart.

## II.

Well, then to be sure he grew civil enough,  
 He gave me a box with a paper of snuff;  
 I took it I own, yet had still so much art  
 To cry thank you for nothing with all my heart.

## III.

He said, if so be, he might make me his wife,  
 Good Lord, I was never so dash'd in my life;  
 Yet could not help laughing to see the fool start,  
 When I thank'd him for nothing with all my heart.

## IV.

Soon after, however he gain'd my consent,  
 And with him one Sunday to chapel I went;  
 But said 'twas my goodness, more than his desert,  
 Not to thank him for nothing with all my heart.

## V.

The parson cry'd, child, you must after me say,  
 And then talk'd of honour, and love and obey;  
 But faith, when his rev'rence came to that part,  
 There I thank'd him for nothing with all my heart.

## VI.

At night our brisk neighbours the stocking were mending,  
 I must not tell tales, but I know what I know;  
 Young Roger confesses I cur'd all his smart,  
 And I thank him for something with all my heart.

\*†\*†\*†\*†\*†\*†\*†\*†\*†\*†\*†\*†\*†\*

*The Virgin unmasked. A New Song.*

I.

**I**T is I believe,  
Next Hollantide eve,  
A twelvemonth since first I began  
To hold up my head,  
In love to be read,  
And to construe the looks of a man,  
And to construe the looks of a man,

II.

Young Damon I saw  
He kiss'd me, Oh la!  
I vow through my bosom it ran;  
My lips he so press'd,  
'Tis true I protest,  
I thought him a duce of a man.

III.

Philander the gay  
I met at the play,  
My heart beat a furious ratan;  
Because you must know,  
I, some time ago,  
Had hopes of his being the man.

IV.

Brisk Strephon came next,  
But then I was vex'd,  
He play'd with Miss Phillis's fan;  
I own to be sure  
I could not endure  
To see myself robb'd of a man.

V.

My mother and aunts,  
Still watching my haunts,  
Obstruct me as much as they can  
But what do I care,  
I vow and declare,  
I'll fit myself soon with a man.



*Peggy : A New Song.*

I.

**T**O the wood robin red-breast is flown,  
The dairy he visits no more :  
The violets and cowslips are blown,  
The cuckow's heard ev'ry field o'er.

II.

Through the grove swell's the blackbird's strong note,  
In concert with softer-ton'd thrush ;  
The lark stretches wide his shrill throat,  
And linnets are heard in each bush.

III.

The hawthorns are powder'd with may,  
The meadows arrayed are in green ;  
The ewes with their lambs are at play,  
Ah nature ! — how lovely the scene !

IV.

Yet alas ! what the beauties of spring,  
For my ease, ah too soon are they come !  
They bear the commands of the King,  
To march after bagpipe and drum.

V.

And Donald, my darling must go,  
It may be for ever we part ;  
But, when that sad tale I shall know,  
That moment breaks Peggy's poor heart.



*Tarry Woo.*

**T**arry woo, tarry woo,  
Tarry woo is ill to spin,  
Card it well, card it well,  
Card it well e're ye begin,



When 'tis carded, row'd and spun,  
Then the work is hastens done;  
But when woven, drest and clean,  
It may be cleading for a queen.

Sing, my bonny harmless sheep,  
That feed upon the mountains steep,  
Bleeting sweetly as ye go  
Through the winter's frost and snow,  
Hart and hynd and fallow deer,  
No by half so useful are;  
Frae kings to him that hads the plow,  
Are all oblig'd to tarry woo.

Up ye shepherds, dance and skip,  
O'er the hills and valleys trip,  
Sing up the praise of tarry woo,  
Sing the flocks that bear it too:  
Harmless creatures without blame,  
That clead the back and cram the wame,  
Keep us warm and hearty fou;  
Leese me on my tarry woo.

How happy is a shepherd's life,  
Far frae courts and free of strife,  
While the gimmers bleet and bae,  
And the lambkins answer mae:  
No sueh musick to his ear,  
Of thief or fox he has no fear;  
Sturdy kent, and colly too,  
Well defend the tarry woo.

He lives content, and envies none  
Not even a monarch on his throne,  
Though he the royal sceptre sways,  
Has not sweeter holy-days.  
Who'd be a king, can ony tell,  
When a shepherd sings sae well;  
Sings sae well, and pays his due,  
With honest heart and tarry woo.

## P E G G Y.

When first my dear laddie gade to the green hill,  
 And I at ew-milking first sey'd my young skill,  
 To bear the milk bowie, nae pain was't to me,  
 When I at the bughting forgather'd with thee.

## P A T I E.

When corn-rigs wav'd yellow, and blue hether bells,  
 Bloom'd bonny on moorland, and sweet rising fells,  
 Nae birns, brier, or breckens, gave trouble to me,  
 If I found the berries right ripen'd for thee.

## P E G G Y.

When thou ran, or wrestled, or putted the stane,  
 And came aff the victor, my heart was ay fain:  
 Thy ilka sport manly gave pleasure to me,  
 For nane can put, wrestle, or run swift as thee.

## P A T I E.

Our Jenny sings fastly the Cowden Broom-Knows,  
 And Rosie liltis sweetly the Milking the Ews;  
 There's few Jenny Nettles like Nanfy can sing,  
 At throw the wood Laddie, Bess gars our lugs ring:  
 But when my dear Peggy sings with better skill,  
 The Boatman, Tweed-side, or the Lads of the Mill,  
 'Tis many times sweeter and pleasing to me;  
 For tho' they sing nicely, they cannot like thee.

## P E G G Y.

How easy can lasses trow what they desire?  
 And praises sae kindly increases love's fire;  
 Give me still this pleasure, my study shall be  
 To make myself better and sweeter for thee.

To the tune of *A Cocker there was.*

**A**S Frisky Sue Willfleet was set at her stall,  
Surrounded with fish, the devil and all,  
A Monsieur jam fouter the intrime came bye,  
Who at her flesh and her fish he both cast a sheep's eye.  
*Derry down, &c.*

He stooped at her stall, ha ma sweet pritty dear,  
Vat shall I give you for dat little fish here;  
That Lobster, cry'd Susan, I'll be at one word,  
For less than a shilling I can't it afford.  
*Derry down, &c.*

Unshilling, ma dear, parbleu, and vor vat,  
For one half de monie I's buy better as dat;  
Aha! jarnebleu, begar it does stink a,  
Pray smell it your sell, mattam, vat do you tink a.  
*Derry down, &c.*

I say you're a lying French impudent dog,  
One half your damn'd country would jump at such  
    progue:  
With arms set akimbo, up to him she goes,  
And bob went the lobster full plump 'gainst his nose.  
*Derry down, &c.*

Bugresque vous et sacra blue you damn'd bitch,  
T' abuse a gentleman comes to buy fish;  
Me never vill buy a pig in a pock,  
My nose for me vas always mine cook.  
*Derry down, &c.*

Then barley neb Sue, her fingers she snapt,  
Pulling him by the nose, a fine curtsy she dropt,  
What business then have cooks out of their place,  
Come, nose, to my kitchen, and shows her fat face.  
*Derry down, &c.*



To its own tune.

**A** Las! my son, you little know  
 The dangers that from wedlock flow;  
 Farewel to days and nights of ease,  
 When you have got a wife to please.  
 So bide you yet, and bide you yet,  
 You little ken what's to betide you yet,  
 The half o' that will gane you yet,  
 And a wayward wife will tame you yet.

Hercules and Samson too,  
 Were stronger men than I or you,  
 Yet they were conquer'd by their dames,  
 And found the difference of the same.  
 So bide you yet, &c.

All the day do what you please,  
 She'll find a thousand ways to tease;  
 And when, at night, the curtain's drawn,  
 She'll keep you waking a' night lang.  
 So bide you yet, &c.

Caps of steel, and strong built walls,  
 Are proof 'gainst sea or cannon balls;  
 But there is nought by sea or land,  
 Against a wayward wife can stand.  
 So bide you yet, and bide you yet,  
 You little ken what's to betide you yet,  
 The half o' that will gane you yet,  
 And a wayward wife will tame you yet.





**S**EE, Stella, see that crystal stream  
That down the valley strays,  
Can art attempt, or fancy dream,  
To guide its winding way,  
To guide, &c.

So pleas'd, I view thy shining hair  
In artless ringlets flow,  
Not all thy art, not all thy care  
Can there one grace bestow,  
Can there, &c.

Behold again that verdant hill  
With flow'rs enamell'd o'er,  
Nor can the painter's utmost skill  
Pretend to please me more,  
Pretend to please, &c.

In vain wouldst thou, with baneful eyes,  
Mend what thy cheeks disclose,  
O! may my fair, before she tries,  
Improve the blooming rose,  
Improve, &c.

Tho' now the linnets tuneful throat  
Each studied grace excel,  
Let art constrain his rambling note.  
Then will it please so well,  
Then will it please, &c.

Oh! ever keep thy native ease,  
By no ill modes confin'd,  
For Stella's voice is found to please,  
When Stella's words are kind,  
When Stella's words are kind.

I.

WHEN Fanny to woman is growing apace,  
 The rosebud beginning to blow in her face,  
 The rosebud beginning to blow in her face,  
 For mamma's wise precepts she cares not a jot,  
 Her heart pants for something she cannot tell what,  
 Her heart pants! —  
 Her heart pants for something she cannot tell what.

II.

No sooner the wanton her freedom obtains,  
 Than among the gay youths a tyrant she reigns,  
 And, finding her beauty such power has got,  
 Her heart pants for something but cannot tell what,

III.

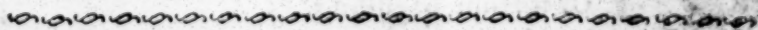
Though all day in splendor she flaunts it about,  
 At court, park, and play, the ridotto, and rout,  
 Though flatter'd and envy'd, yet pines at her lot,  
 Her heart pants for something but cannot tell what.

IV.

A touch of the hand or a glance of the eye,  
 From him she likes best makes her ready to die,  
 Not knowing 'tis Cupid his arrow has shot,  
 Her heart pants for something but cannot tell what.

V.

Ye fair take advice and be bless'd while you may,  
 Each look, word, and action your wishes betray,  
 Give ease to your hearts by the conjugal knot,  
 Tho' they pant e'er so much you'll soon know for what.



I.

YOUNG Jocky he courted sweet Moggy so fair,  
 The lass she was lovely, the swain debonair:  
 They hugg'd and they cuddel'd, and talk'd with their  
 eyes,  
 And look'd as all lovers do, wonderful wise,  
 And look'd as all lovers do, wonderful wise.

## II.

A fortnight was spent ere dear Moggy came to,  
 For maidens a decency keep when they woo;  
 At length she consented, and made him a vow,  
 And Jockey, he gave for a jointure, his cow.

## III.

They pannel'd their Dobbins, and rode to the fair,  
 Still kissing and fondling until they came there;  
 They call'd on the parson, and by him were wed,  
 And Moggy she took her dear Jockey to bed.

## IV.

They staid there a week, as the neighbours all say,  
 And none were so happy, and gamefome as they;  
 Then home they return'd, but return'd most unkind,  
 For Jockey rode on and left Moggy behind.

## V.

Surpris'd at this treatment she cry'd Gaffer Jock,  
 Pray what is the reason that Moggy you mock;  
 Quoth he, goose, come on, why you are my bride,  
 And when volk are wed, they set fooling aside.  
 He took home his Moggy, good conduct to learn,  
 Who brush'd up the house, while he thatch'd the old  
     barn;  
 They laid in a stock, for the cares that ensue,  
 And now live as man and wife usually do.

\* \* \* \* \*

I've seen the smiling  
     Of fortune beguiling,  
 I've seen all its favours, and found its decay;

I've seen, &c.

Sweet was its blessing,  
     Kind its careffing,  
 But now 'tis fled, — fled far away.

Sweet was, &c.

I've seen the forest  
     Adorned the foremost  
 With flowers of the fairest, most pleasant and gay;  
     Sae bonny was their blooming,  
     Their scent the air perfuming;  
 But now they are withered and weeded away.

I've seen the morning  
With gold the hills adorning,  
And loud tempest storming before the middle day.

I've seen, &c.

I've seen Tweed's silver streams  
Shining in the sunny beams;  
Grow drubbly and dark as he row'd on his way.

I've seen, &c.

O fickle fortune?  
Why this cruel sporting?  
© why still perplex us, poor sons of a day?  
Nae mair your smiles can cheer me,  
Nae mair your frowns can fear me,  
For the flowers of the forest are withered away.

**I**F Phillis denies me relief,  
If she's angry, I'll seek it in wine;  
Tho' she laughs at my amorous grief,  
At my mirth why should she repine?

The sparkling Champaign shall remove  
All the grief my dull soul has in store,  
My reason I lost when I lov'd,  
By drinking what can I do more?

Would Phillis but pity my pain,  
Or my amorous vows would approve,  
The juice of the grape I'd disdain,  
And be drunk with nothing but love.

**I** Have a green purse and wee pickle gow'd,  
A bonny piece land and planting on't,  
It fattens my flocks, and my barns it has stow'd;  
But the best thing of a's yet wanting on't:  
To grace it, and trace it,  
And gie me delight;



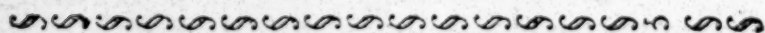
To bless me, and kiss me,  
 And comfort my sight,  
 With beauty by day, and kindness by night,  
 And nae mair my lane gang fauntring on't.

My Christy she's charming and good as she's fair;  
 Her Een and her mouth are enchanting sweet,  
 She smiles me on fire, her frowns gi'e despair;  
 I love while my heart gaes panting wi't.

Thou fairest, and dearest,  
 Delight of my mind,  
 Whose gracious embraces  
 By heaven were design'd  
 For happiest transports, and blisses refin'd,  
 Nae langer delay thy granting sweet.

For thee, bonny Christy, my shepherds and hinds  
 Shall carefully make the year's dainties thine:  
 Thus freed frae laigh care, while love fills our minds,  
 Our days shall with pleasure and plenty shine  
 Then hear me, and cheer me,  
 With smiling consent;  
 Believe me, and give me  
 No cause to lament:

Since I ne'er can be happy, till thou say, content,  
 I'm pleas'd with my Jamie, and he shall be mines.



**I**F loves a sweet passion, why does it torment?  
 If a bitter, O tell me whence comes my content?  
 Since I suffer with pleasure, why should I complain?  
 Or grieve at my fate, since I know 'tis in vain?  
 Yet so pleasing the pain is, so soft is the dart,  
 That at once it both wounds me, and tickles my heart.  
 I grasp her hands gently, look languishing down  
 And by passionate silence I make my love known,  
 But oh! how I'm blest, when so kind she does prove,  
 By some willing mistake to discover her love;  
 When in striving to hide, she reveals all her flame,  
 And our eyes tell each other, what neither dare name.

How pleasing is beauty, how sweet are the charms?  
 How delightful embraces, how peaceful her arms?  
 Sure there's nothing so easy as learning to love;  
 'Tis taught us on earth, and by all things above:  
 And to beauty's bright standard all heroes must yield,  
 For 'tis beauty that conquers, and keeps the fair field.

~~~~~  
IM not one of your fops, who, to please a coy lass,
 Can lie whinning and pining, and look like an ass.
 Life is dull without love, and not worth the possessing:
 But fools make a curse, what was meant for a blessing.
 While his godship's not rude, I'll allow him my breast;
 But, by Jove! out he goes, shoud he once break my
 rest.

I can toy with a girl for an hour, to allay
 The flutter of youth, or the ferment of May:
 But must beg her excuse, not to bear pain of anguish,
 For that's not to love, by her leave, but to languish:

~~~~~  
**O** Bessy Bell and Mary Gray  
 They were twa bonny lasses,  
 They bigg'd a bower on yon burn Brae,  
 And theek'd it o'er wi' rashes.  
 Fair Bessy Bell I loo'd yestreen,  
 And thought I ne'er could alter;  
 But Mary Gray's twa pawky Een,  
 They gar my fancy falter.  
 Now Bessy's hair's like a lint tap;  
 She smiles like a may morning;  
 When Phæbus starts frae Thetis lap;  
 The hills with rays adorning.  
 White is her neck, fast is her hand,  
 Her waist and feet's fu' genty;  
 With ilka grace she can command;  
 Her lips, O wow! they're dainty.

And Mary's locks are like a crow,  
 Her eyes like Di'monds glances;  
 She's a fae clean redd up and braw,  
 She kills whene'er she dances:  
 Blythe as a kid, with wit at will,  
 She blooming, tight and tall is;  
 And guides her airs fae gracefu' still,  
 O Jove! she's like thy Pallas.  
 Dear Bessy Bell and Mary Gray,  
 Ye unco fair oppress us;  
 Our Fancies jee betwixt ye twa,  
 Ye are sic bonny lasses:  
 Wae's me! for baith I canna get,  
 To ane by law we're stented;  
 Then I'll draw cuts, and take my fate,  
 And be with ane contented.

COME lassie lend me your braw hemp heckle,  
 And I'll lend you my thripling kame;  
 For Fainness, Deary, I'll gar ye keckle,  
 If you'll go dance the bob of Dunblane.  
 Halte ye, gaug to the grond of ye'r trunkies,  
 Busk ye braw and dinna think shame;  
 Consider in time, if leading of monkies  
 Be better than dancing the bob of Dunblane.  
 Be frank, my lassie, lest I grow fickle,  
 And tak my word and offer again,  
 Syne ye may chance to repent it mickle,  
 Ye diona accept of the bob of Dunblane.  
 The dinner, the piper, the priest shall be ready,  
 And I'm grown dowie with lying alane;  
 Away then, leave both minny and dady,  
 And try with me the bob of Dunblane.

She. **D**ID you not promise me when you say by me,  
That you would marry me; can you deny me?

He. If I did promise thee, 'twas but to try thee,  
Call up your witnesses, else I defy thee.

She. Ah! who would trust you men, that swear and  
vow so,  
Born only to deceive; how can you do so?

He. If we can swear and lie, you can dissemble,  
And then to hear the lie, would make one  
tremble.

She. Had I not lov'd, you had found denial,  
My tender heart, alas! was too real;

He. Real I know you were, I've often try'd ye,  
Real to forty more lovers besides me.

She. If thousands lov'd me, where's my transgression,  
You were the only He e'er got possession?

He. Thou could'st talk prettily, e're thou could'st go,  
Child,  
But I'm too old and wise to be sham'd so,  
Child.

She. Tho' ye are so cruel you'll never believe me,  
Yet do but take the child, all I forgive thee.

He. Send your Kid home to me, I will take care  
on't,  
If't has the mother's gifts, 'twill prove a rare  
one.



The TOAST.

To the tune of, *Saw ye my PEGGY.*

COME let's ha'e main wine in,  
 Bacchus hates repining,  
 Venus loves nae dwining,  
 Let's be blyth and free,  
 Away with dull, Here t'ye, Sir;  
 Ye're mistress, Robie, gi'es her,  
 We'll drink her health wi' pleasure,  
 Wha's belov'd by thee.

Then let Peggy warm ye,  
 That's a lass can charm ye,  
 And to joys alarm ye,  
 Sweet is she to me.  
 Some angel ye wad ca' her,  
 And never wish ane brawer,  
 If ye bare headed saw her  
 Kiltet to the knee.

Peggy a dainty lass is,  
 Come let's join our glasses,  
 And refresh our hauses  
 With a health to thee  
 Let roofs their cash be clinking,  
 Be statesmen tint in thinking,  
 While we with love and drinking,  
 Give our cares the lie.

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JOLLY mortals, fill your glasses;  
 Noble deeds are done by wine;  
 Scorn the nymph and all her graces;  
 Who'd for love or beauty pine?

Look upon this bowl that's flowing,  
 And a thousand charms you'll find,  
 More than in Chloe when just going,  
 In the moment to be kind.

Alexander hated thinking:  
 Drank about at council-board;  
 Made friends, and gain'd the world by drinking,  
 More than by his conquering sword.



**H**E that will not merry merry be,  
 With a generous bowl and a toast,  
 May he in Bridewell be shut up,  
 And fast bound to a post;  
*Let him be merry merry there,  
 And we'll be merry merry here;  
 For who can know where we shall go,  
 To be merry another year?*

He that will not merry merry be,  
 And take his glass in course,  
 May he b' oblig'd to drink small beer,  
 Ne'er a penny into his purse:  
*Let him be merry, &c.*

He that will not merry merry be,  
 With a comp'ny of jolly boys,  
 May he be plagu'd with a scolding wife;  
 To confound him with her noise:  
*Let him be merry, &c.*

He that will not merry merry be,  
 With his mistress in his bed,  
 Let him be buried in the church-yard,  
 And me put in his stead:  
*Let him be merry, &c.*

*Hap me with thy Petticoat.*

O Bell, thy looks have kill'd my heart;  
 I pass the day in pain,  
 When night returns I feel the smart,  
 And wish for thee in vain,  
 I'm starving in cold, while thou art warm:  
 Have pity and incline,  
 And grant me for a hap that charm-  
 ing petticoat of thine.

My ravish'd fancy in amaze,  
 Still wanders o'er thy charms,  
 Delusive dreams ten thousand ways,  
 Present thee to my arms.  
 But waking think what I endure,  
 While cruel you decline  
 Those pleasures, which can only cure  
 This panting breast of mine.

I faint, I fail, and wildly rove,  
 Because you still deny  
 The just reward that's due to love,  
 And let true passion die.  
 Oh! turn and let compassion seize  
 That lovely breast of thine;  
 Thy petticoat could give me ease,  
 If thou and it were mine.

Sure heaven has fitted for delight  
 That beauteous form of thine,  
 And thou'rt too good its laws to slight,  
 By hind'ring the design.  
 May all the pow'rs of love agree,  
 At length to make thee mine,  
 Or loose my chains, and set me free  
 From ev'ry charm of thine.

*List of the Officers of the Grand Lodge of Scotland, continued from p. 87.*

1761. Charles Earl of Elgin, *gr. m.*

Bailie James Stuart, *dep. gr. m.*

Richard Tod, Esq; *sub. gr. m.*

Capt. John Wemyss, *sen. gr. w.*

Hon. Alexander Gordon, *jun. gr. w.*

James Hunter, *gr. tr.*

Alexander M'Dougal, *gr. sc.*

George Beam, *gr. clk.*

Mr. John M'Lure, *gr. chap.*

GRAND STEWARDS.

William Auld

John Angus

Andrew Pitcairn

Andrew Johnson

Thomas Stoddart

Orlando Hart

Maurice Crawford

Dr. James Brown

James Brown

James Carmichael

James Gairdner

1762. Charles Earl of Elgin, *gr. m.*

James Stuart, Esq; *dep. gr. m.*

Richard Tod, Esq; *sub. gr. m.*

Gov. John Wemyss, *sen. gr. w.*

Hon. Alexander Gordon, *jun. gr. w.*

James Hunter, *gr. tr.*

Alexander M'Dougal, *gr. sc.*

George Beam, *gr. clk.*

Mr. John M'Lure, *gr. chap.*

GRAND STEWARDS.

Orlando Hart

William Ker

Maurice Crawford

James Brown

Duncan M'Queen

James Carmichael

John Angus

John Wood

Maitland Bannatyne

Peter M'Morland

John Alves

1763. John Earl of Kellie, *gr. m.*

Joseph Williamson, Esq; *dep. gr. m.*

Richard Tod, Esq; *sub. gr. m.*

Bailie Andrew Alison, *sen. gr. w.*

Alexander Wight, Esq; *jun. gr. w.*



James Hunter, *gr. tr.*  
 Alexander M'Dougal, *gr. sc.*  
 George Beam, *gr. clk.*  
 Mr. John M'Lure, *gr. chap.*

GRAND STEWARDS.

|                  |                |
|------------------|----------------|
| Adam Paterson    | Duncan Robb    |
| John Meales      | Robert Hume    |
| Archibald Buchan | Mungo Carrick  |
| ———— M'Laren     | John Wood      |
| John Aitken      | Duncan M'Queen |
| Finlay Burn      | John Kedgley   |

1765. Right honourable the Earl of Kelly, *gr. m.*  
 James Stewart, Esq; *dep. gr. m.*  
 Joseph Williamson, Esq; *sub. gr. m.*  
 Richard Tod, Esq; *sen. gr. w.*  
 Andrew Alison and Alex. Wight, Esqrs. *jun. gr. w.*  
 Mr. James Hunter, *gr. tr.*  
 Mr. Alexander M'Dowgal, *gr. sc.*  
 George Beam, *gr. clk.*  
 Mr. John M'Lure, *gr. chap.*

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